

THE
BRAZEN SERPENT:
O R,
G O D ' S
Grand Design.

V I Z.
C H R I S T ' S Exaltation for M A N ' S
Salvation, in his believing on Him.

O R,
The Right Way to Regeneration, and there-
through to the Heavenly and Eternal Kingdom, Dis-
covered by the Lord *Jesus Christ* Himself, for our sure
Direction therein; Considered, Opened and Applied,
with a double Excursion, touching the Glory and Ex-
cellency, } 1. Of the Gospel of *Christ*.
 } 2. Of *Christ* Himself.

By J. HORN, an Unworthy Servant of God, in the Gospel of his
Son *Jesus Christ*, and sometimes Minister of *Lin Allhallows* in *Norfolk*.

Iſa. 52. 13. Behold my Servant ſhall deal prudently, (or ſhall proſper) He ſhall be exalted, extolled, and be very high. As many were aſtonied at thee (his viſage was ſo marred more than any Man, and his form more than the Sons of Men) ſo ſhall He ſprinkle many Nations; the Kings ſhall ſhut their mouths at Him, &c.

Iſa. 55. 5. Nations that knew not thee ſhall run unto thee, becauſe of the Lord thy God, and for the holy one of Iſrael; for He hath glorified thee.

Pſal. 99. 10. Exalt the Lord our God, and worſhip at his Foot-ſtool: for He is holy.

Pſal. 21. 13. Be thou exalted, O Lord, in thine own ſtrength: ſo will we ſing and praiſe thy power.

Reſpiciamus & nos in faciem ſerpentis znci, elevati Chriſti, ſi volumus à pravorum Dæmonum ſuggeſtionibus ſerpentinis liberari: reſpicere autem, eſt fide in ipſum tendere. Bern. de paſs. Dominica.

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near to *Serjeants Inn* in *Chancery-Lane*, 1673.





THE
EPISTLE
TO THE
READER.

Gentle Reader,

Here I present thee with what, as to the matter treated of, is a most needful and excellent Subject; worthy thy most serious consideration, the Grand Design of the God of Glory: the De-
vise that He in his Infinite wisdom and goodness, devised for our recovery from sin and misery, and for reducing and bringing us back to life and safety; the product and birth of his eternal purposes, and most deep counsels, for our welfare and happiness. A Subject never suffi-

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cently looked upon, never thoroughly enough seen into, while we can see but with mortal eyes, and imperfect understandings: the great Mystery of Godliness. God manifested in the Flesh; justified in the Spirit; seen (yea, very intensively pryed into, 1 Pet. 1. 12) of Angels, preached to us Gentiles, believed on in the World, received up into Glory, 1 Tim. 3. 16. The great Catholicon, the Sovereign and Universal Remedy for all our spiritual distempers and diseases, the supply of all our wants, the support of us in all our weaknesses, temptations, and troubles, the instructor and helper of us in, and unto all our services, the stay of us in this life, in and under all its various vicissitudes and changes, the joy and comfort of our hearts in Death, the Raiser and Resurrection both of our Souls to lively hope, and comfort when oppressed with griefs, and cast down with sadness; and also of our Bodies to immortality and Eternal happiness, in a word the spring, original and fountain of all our felicity, the great subject of the Doctrine, both of the holy Prophets, and of the holy Apostles, the substance and body of all the types and shadows in the Law of Moses; the accomplishment and fulfilling of Predictions and Prophecies, and the ground and end of all
our

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our future hopes and expectations. Such (I say not is this Treatise but) the subject treated of, and directed to herein; for, it is no other than Christ himself and Him crucified, and through sufferings and death raised up again and glorified. Glorified of God for thee in his own glorious actings, in and upon Him, and glorified of God to thee by the spirit of God in his word and testimony: glorified both ways to save and deliver thee from the stings of the old Serpent, and to bring thee to glory. A Subject which who can sufficiently treat of; for, who can shew forth all his marvellous acts? who can set forth all his praises? Psal. 106. 2. A Subject much too great for my imbecillity and stupidity, too deep, and high, and large, and long for my narrow head and heart to reach its dimensions, so as to handle it, and set it forth worthily. A Subject in my reception of it into, and conception of this Discourse about it in my mind, and earnestness of my heart to draw it out, and incorporate it in this body, and give it these lines and lineaments, so pleasing to me (or perhaps rather my exercise therein) that it drew me on with so eager an intention, and rapid a motion, as endangered my miscarrying of it, before its perfection; for, I received in my self, in a manner, the sentence of
Death

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Death before I had finished it, till God renewing my strength beyond my expectation and confidence, it attained to this Period. God therein both shewing me my weakness (and perhaps also chastening my unworthiness and unmeetness for such an undertaking, and my darkning wisdom so much by words without knowledge, and so slenderly and slovenly handling so excellent a subject, both therein, and since in its sticking so long, and coming out at length with so many Errata's in its impression) and yet also shewing his great power and goodness in what I received of him for my reviving. I confess I had some eye in it, upon a good and gracious Woman, who had met with some exercise in the death of her only Son, and intended she should have had one of the first sights of it, as for comforting her also, I put in some expressions, respecting that her tryal, in some part of its application; but the Lord pleased to put an end to her days also, before it could arrive at her, and be perused by her. He designing to comfort and satisfy her spirit, I trust with another, and far perfecter sight of the glory of this blessed Son of man, here treated of, then this so weak a discourse could have given her of him. I trust its conception was not altogether without the Holy Ghost, though as it was imbodyed

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embodied in, and by me, I cannot but see and acknowledge its too great likeness to me in imperfection. It is a rule in Philosophy, that *Quicquid recipitur, recipitur ad modum recipientis*. Whatsoever is received of another, is received after the manner or measure of the receiver. We cannot expect that a Bucket can contain the Ocean, and the purest Wine received in a filthy Cask will somewhat taint of it. The Eternal Word as conceived in the Virgin's Womb, was made partaker of her Flesh, and so therein brought forth by her, appeared a weak and little one, not according to the immensity and Infinity of the Word, but in such small and finite dimensions, as agreed to the humane nature, and the narrowness of her Womb, in which it was formed, and therefore He was capable of being wrapped in swaddling cloths, and laid in a Manger, and afterward of being taken up in old Simeon's arms, and of growing in stature, in wisdom, and in favour both with God and man, *Luc. 2. 52.* Tea, and though through the operation of the Holy Ghost, He was conceived, and brought forth without any stain of sin in his Flesh, yet He was born with a fore-knowledge thereof, so as He was capable of receiving Circumcision, as well as afterward, He passed through Baptisme, and that

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too, not only of Water, but also of fire or afflictions, in manifold sorrows, sufferings, and Death, not otherwise agreeable to the Divine and Almighty Word; which yet was so made and manifest in that Flesh, as to render those sufferings, and that Death a full and all-sufficient Sacrifice, and expiation for the sins of the World. Yea, that Heavenly Word, in and through the Flesh, so spake, and so wrought, as to procure, and to produce the good of men; not only in the instructing and healing them, as there was need, and He judged them meet or worthy thereof, and they worthily complied therewith: but also so as to the Eternal salvation of all that duly entertain'd Him. And we think there is a great analogy and resemblance between the conception and incarnation of that blessed Word, and its manifestation in the Flesh; and the Conception of Divine truth in the mind of man, and its manifestation in word or writing, though there is and may be much disagreement also therein. Verily the truth of God cannot be comprehended in its fulness, in and by the narrow, finite mind of mortal man, (as well the truth of God, as the peace of God doubtless passeth all understanding) at least while mortal, and till (if that

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that may be) though a perfect union with it, it's advanced to its Divine and Inconceivable largeness, nor can what is there conceived, and thence emitted or brought forth, but be bounded by the model of the mind that receives and emits it, and partake in its expression of somewhat of its infirmities: Yea, oft-times it receives some mixtures of Sinfulness, Ignorance and Mistakes, or other Distempers from it, in its being conceived, worded or writ, at least such coverings and superfluities, as render a Circumcision by the Spirit of understanding, or an understanding Spirit; or a Baptism, or Cleansing from the defilements mixed with it, and a Remission of the sinfulness therein at the hands of God needful for it, in which it differs from the word Incarnate of the Virgin; for from her he received nothing of sin, and therefore neither needed Circumcision, nor Baptism for Remission of sins, to admit him into Covenant and Acceptance with God: Though both Circumcision and Baptism he received, that he might fulfil all Righteousness. But the Divine Testimony received into the sanctified Minds, and expressed in the Preachings and Writings of the Holy Men of God, the Apostles and Prophets bare, and beareth a far fuller Analogy thereto, then as in any other men; it contracted nothing of sinfulness or uncleanness

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cleanness

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cleanness to it self as received and given forth by them, from their receipt of it or giving it forth. And therefore in all the Prophecying of other men, though not to be despised, we are to try all things and hold fast that that is good. To try them not by comparing them with, or bringing them to the Sayings, Traditions, reputed'y Orthodox Doctrines, Frames, Systimes, or Composure of other men, of what ever party, no, though of the Straitest Sect of Religion, among a professed people of God; but even their Sayings, Traditions, Doctrines, Frames, Systimes, or Composures, are all and every of them to be tried and judged of by the words and sayings of the holy Apostles and Prophets; and whereinsoever any of theirs, or any mans Doctrine or Sayings disagree there-with, they may, and ought to be rejected of us. But their Sayings are in all things to be Reverenced and Received without doubt or Suspicion, as the Sayings of God (as indeed they are) though uttered and given forth by men. And even as Christ though as Born of a Woman, and as to his Flesh partaking of mans Infirmitie, yet had in him for all that, even in that state, the Power and Force of the Eternal Word, so as that to them that received him he gave heavenly Light, Life, Understanding, Strength and Freedom; yea, the Power and Priviledg

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wiledg to be the Sons of God, even to them who believed on his Name: And though his Flesh and Body might suffer Pain, and be Abused, and Crucified, as indeed it was: Yet his Deity, or the blessed Word was not thereby impaired, even so the Truth of God received and conceived in a pure Mind and good Conscience (as in the holy Apostles and Prophets, it most certainly and clearly was) and thence brought forth to Light, by Word or Writing (with which it's Clothed, and as it were Imbodied) though its form appearing according to the Model of the mind that conceives it, and the Letter or Speech in which it is expressed, may seem rude and plain (as the Apostile Pauls Speech was by some said to be contemptible 2 Cor. 10. 10.) yea, and may be exposed to diverse injuries or abuses: Yet the Divine and Heavenly truth (though in that Dre's) retains its Divine Nature and Worth. True it is that its force towards others, may by such Injuries be less apparent, and they may therefore more slight and disregard it; as Christ also by reason of his suffering Reproaches and Abuses, was more slighted by many: But yet where indeed minded and Imbraced, it produceth singular and Divine effects in their Hearts and Lives, by virtue of that Divine Nature and Spirit, that is in and with it:

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So as to Inlighten, Instruct, Reprove, Convert, Comfort, Cleanse, Sanctifie and Save them ; yea, make them the Sons of God, and in some measure like to God, and in the end Blessed and Happy ; as on the other hand to those that Reject or Abuse it, it occasions the greater Judgment, and heavier Condemnation ; and so doth Christ also to them that stumble at, and reject Him and his Government. Wherefore the Heavenly Truth is not to be Judged by, or Va'ued according to its outward Dress and Clothing, nor according to the Man and his Meanness through whom it comes, and in and by whom it is as it were Imbodied : But it is to be received according to its Divine Original, and to be made much of according to its excellent Virtues and Effects ; though no mans Saying or Writing is further the Truth of God and Divine, then it is of God, and is purely emitted from a pure Mind.

Thou must apply this Analogy fully and properly, as is said, to the Word and Preaching of the h'ly Apostles and Prophets, and to other Mens, only so far as one with and agreeable thereto ; and so far thou mayst apply it to this Discourse presented here to thee. Christ lifted up as the Brazen Serpent was by Moses in the Wi'derness, is of only and unspeakable Usefulness and Virtue,
for

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for the saving the Souls of those that View and Believe on him from Sin and Destruction: And for fitting them by Regeneration for, and Advancing them by his Divine Power and Virtue, to life Everlasting in his heavenly Kingdom. But this excellent matter (worthy to have been conceived in a more pure Womb or Mind, and laid in a far better Dress then I have here wrapt it in) as conceived and Discoursed of by me, partakes of, and evidences my great weakeness; and as here Imprinted, the Printers and Stationers too great Carelessness or Unfaithfulness (both which may gain it disrespect to many) and is as here represented far short of that Excellency and Glory that Properly and Originally is its own, and appertains to it; and may perhaps meet with course Respect, Censurings and Sufferings; if it fall into some mens hands; especially from the Scribes and Pharisees, men Learned and of great Zeal for G^ds Ordinances and Worship to appearance; but yet such as have their Faith and Fear towards God, taught them by the Traditions and Traditional Glosses of some Elders of their Party. According to which also they Teach it to others, and generally from Proud and Malevolent persons. But yet if (the Superfluity and Fleshliness of its Expressions in any thing, being cut off by the judicious Judgment,

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Judgment, and charitable candid Constructions of the understanding Reader, and it being Animated by the holy Spirit, and his Presence and Blessing) it be duly considered, listened to, and imbraced, it will appear to have something in it of Virtue and Divine force: So as that attending to the Truth and Spirit of it, in singleness and simplicity of Heart, it may be useful for Instructing, Helping and Healing thy Soul; but if Rejected or Abused, it will rise up another day as a Witness and Judge against thee. Take heed therefore, good Reader, to what thou Readeſt, and take heed how thou Readeſt, Hearest and Receivest it, not judging of its Truth and Goodness according to the weakness in Phrase and Expression, or the too many Mis-spellings and Mis-pointings in its Printing; but according to its agreement in Matter and Design with the Doctrine and Writings of the holy Apostles and Prophets: That so thou mayst not fail of the Grace of God tendered in Christ to thee in and by it. Heartily minding and obeying the Truth herein propounded, thou shalt find (I hope) here-with, and here-through, Gods Blessing with thee and upon thee, praying for which upon thee, and upon all that hear it, and to the same purpose committing thee to God, with my self, and weak Labours and
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Indeavours, and desiring thy Charitable and Candid construction and kind Acceptance thereof, and thy Prayers for me for further Grace and Mercy, I leave thee and rest

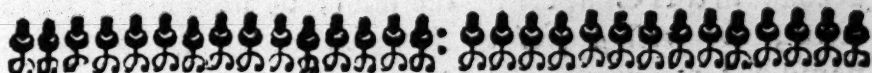
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1673.

Thy Well-wishing Friend and Ser-
vant, in and for Christ Jesus,

J. Horn.

REader, there is a Passage in *page 36.* wherein I say, the Apostles and Evangelists never call Christ the *Son of man*, in their speaking of him, which I should have restrained to the Writings of the Evangelists, or also to the Epistles of the Apostles; otherwise I must desire a Grain of Allowance, because *St. Stephen* (though indeed neither Evangelist nor Apostle, yet a Holy man, and Inspired by the Holy Ghost) called him *the Son of man*, in *Acts 7. 56.* when he said, *I see Heaven open, and the Son of man standing at the right hand of God.* And the Apostle *John* imitating, or using the phrase of the Prophet *Daniel*, saith of him, *I saw one like the Son of man*, *Rev. 1. 13.* with *Dan. 7. 13.*

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The BRAZEN SERPENT : Or, GOD'S Grand DESIGN.

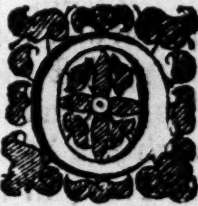
Which is , *Christ's Exaltation* for Man's Salvation in believing on him.

John 3. 14, 15.

And as Moses lifted up the Serpent in the Wilderness, so must the Son of Man be lifted up : that whosoever believeth on him might not perish , but have everlasting life.

CHAP. I.

Brief Observations upon Nicodemus and our Saviours Discourse with him.

Ur Lord Jesus at *Ierusalem* wrought many Miracles at the Feast of Passover, by means whereof many believed on him; but he that knew what was in Man and needed not that any should testifie of Man, knowing all men, did not commit himself to them, saith the Evangelist, *John 2. 24, 25*. But above all the rest (who are left unnamed) the Evangelist gives us an

B account

account in this Chapter of one man, by profession a Pharisee, *the strictest sect of Religion among the Jews*; by name *Nicodemus*, and by place a *Ruler of the Jews*; and tells us what passed between our Lord and him, as that *he came to Jesus by night*. He came to him, as being moved and drawn by the excellency of the Power of God that appeared in him, and attested the truth and divinity of his Doctrine; and so much he also tells him in his address to him making this Confession, *Rabbi, or Master, we know that thou art a Teacher come from God; for no man can do those Miracles which thou dost, except God be with him*. And yet he came *by Night*; either being letted by his other business to come by Day: or rather as being not yet so strong in his affection to him, as for his sake to be willing to undergo the reproches and rebukes that an open Day-light resort to him, and owning of him, might have occasioned to him. He loved, yet it's likely to retain his honour with his Brethren, and to avoid the speech of People about him, and yet so much he loved him, as come to him he would, and acquaint himself with him, and therefore chuses to come to him by Night rather then not to come at all. Nor doth our Saviour upbraid him with his weakness, or brand him as guilty of Cowardliness for so close and hidden an acknowledgment of him, but bears therewith, till better knowledge of him, and more acquaintance with him might put more Courage into him, as afterward we find it did; for he durst and did plead for him among and against his Enemies. *Ioh. 7. 50, 51.* Yea, and when he was in his lowest abasement, Crucified, and put to death as a Malefactor, and was hanged upon the Cross, or Tree, in a most shameful and reprochful manner, he durst and did own him so far as to joyn with *Ioseph of Arimathea* in bestowing an honourable burying upon his then dead Body.

Ioh.

Joh. 19. 38, 39, 40. honouring him when dead, whom all the Authority and chiefeſt of the Priests and Rulers had diſhonourably persecuted while alive; and ceaſed not until they had put him to Death: yea, and then alſo reputed and blaſphemouſly ſpoke off as a *Deceiver*; yea, he then owned him when the *reſt of the Diſciples*, yea even the *Apoſtles*, had forſaken and left him. Surely our Lord herein ſet us a good Example, verifying the Prophecy that went before of him, *viz.* that he ſhould not cry, nor liſt up, nor cauſe his voice to be heard in the Streets; that he ſhould not break a bruised Reed, nor quench the ſmoking Flax, till he bring forth judgment into victory. *Iſa. 42. 2, 3.* And alſo by ſhewing himſelf meek and lowly in this caſe, Condemned that *Pride and raſhneſs* of Spirit, too ready to ſhew it ſelf in others that are too apt to upbraid the weakneſs and timorouſneſs of new beginners. Let us learn to follow his good Example, and entertain any that come to ſeek Chriſt with us, though they come trembling at the firſt, and ſhew ſome fearfulneſs to be known by others to do ſo well. Its an evidence of an hearty love when men will venture after Chriſt notwithstanding they know they therein go croſs to the worlds opinion, and do that which they would turn upon them as a reproch, though yet its a ſymptome of weakneſs to be afraid or aſhamed it ſhould be taken notice of. Let us incourage what is good: and bear with; and overlook the weakneſs cleaving to men therein; So did our Saviour here, taking occaſion meekly to inſtruct *Nicodemus* into that which concerned both him and us to know, *viz.* the neceſſity of Regeneration, without upbraiding his weakneſs in the time of his coming; for *Jeſus answered, and ſaid unto him, Verily, verily, I ſay unto thee, Except a man be born again (or from above) he cannot ſee the kingdom of God.* There is an heavenly

Kingdom, or Kingdom of Heaven or of God, spoken of by the holy Prophets, chiefly by *Daniel*, which was believed and looked for of the *Jews*, though they mistook many things about it, as to the spiritualness of it, and the way to it. *Nicodemus* therefore makes no question of that as to its being, for indeed, both the Baptist and our Saviour had preached its nighness, and thereupon exhorted the people to repentance. *Mat.* 3. 2. and 4. 17. yea, the *Pharisees* afterward inquired of him of the time of its coming, as taking it for granted, that it would certainly come in its time. *Luk.* 17. 20. And the people thought it should shortly be manifested. *Luk.* 19. 11. And doubtless *Nicodemus* desired to see and enter it; and therefore our Saviour here instructed and informed him what is requisite and necessary thereto; affirming his Doctrine with a double asseveration. *Verily, verily, I say unto thee, that except a man be born again (or over or from above) he cannot see the Kingdom of God.* That happy state in which God more immediately ruling and bearing sway, fills those that are subject and obedient to his Government with Righteousness, Peace, and Joy in the Holy Ghost here; and with Life and Glory Everlasting in Soul and Body for ever hereafter is not to be seen, known, or enjoyed, but by new Creatures; those that are born from above. This earthly and carnal birth is so much defiled and ushers in such pollution of sin and mortality because of sin, that we are not fit without another higher birth for the priviledges of Gods Kingdom, into which *no unclean or unrighteous thing* (as we all are by nature) may find admission. In this natural birth we descend of the first *Adam* as fallen from God, and begetting in his own sinful and mortal likeness: but its necessary to our enjoyment of Gods Kingdom that we be born of the second *Adam*, who begets Children in his image and likeness, holy and heavenly

venly ones. Birth of *Abraham*, *Isaac*, and *Jacob*, might suffice to give admission into the outward form and court of the Church, and unto the Land of *Canaan*: but to Heaven and the joys and glory thereof, nothing but a birth from Heaven. *Nicodemus* stounding at this Doctrine and yet believing Christ to be a *Teacher come from God*, doth not reject it as false, but inquires further into it of him who taught him it, and who he thought also was fittest to inform him further about it; and therefore asked him, how it could be. *How can a man be born*, saith he, *when he is old* (as probably he himself was) *can he enter into his Mothers Womb the second time and be born?* in which he shews the grossness of his understanding, as not being yet acquainted with our Saviours manner of teaching. He its likely thought (and not amiss) that our Saviour meant it of some more unwonted thing then were the legal observations, or any thing they could confer on men: and whether it might be some strange birth over again in the Flesh, and perhaps in the Resurrection (according to some fancies of the *Platonists* of all things after some long periods of time to be acted over again as before) he might not know, nor could conceive how a man could be born again, but by such a reduction to his first entrance into the world again. But its better to shew our grossness of understanding, and inquire into truths proposed to us of those that teach us them though we speak like fools therein; then by an over-bashfulness, or a desire to be thought wiser then we are, to conceal our doubts; and to pretend, that we do apprehend what we are ignorant off; for by so doing, we deprive our selves of the help and instruction, which by propounding our doubts (however gross and ignorant our proposing of them may make us appear) might be received; and sure, as the Apostle *Thomas* his doubting, and expressing his hardness to believe

occasioned a more full demonstration of the reality and verity of Christs Resurrection, to the great benefit and advantage not only of himself, but also of the whole Church in the present and following ages: So *Nicodemus* his proposing his doubt here, tho therein shewing the grossness of his understanding occasioned and received such further instruction into the nature and necessity of Regeneration, as tended not only to his, but also to our greater helpfulness and advantage. For in *ver. 5.6.* *Jesus answered, verily, verily, I say unto thee, Except a man be born of Water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the Flesh is Flesh, and that which is born of the Spirit is Spirit.* In which our Saviour shews, that his words are not to be grossly taken, as if he spake of a fleshly birth, from the Mothers Womb, but of a Spiritual and Divine birth, the Principles whereof are Water and Spirit. By Water signifying, that knowledge of God that is often in the Scriptures compared to Water. as *Psal. 1. 2, 3. Ezek. 47. 3, 4, 5, &c. Isa. 11. 9. Hab. 2. 14.* Or the free grace and love of God held forth, and declared in the said knowledge, word, or doctrine. *The Water in the word is signified by $\pi\eta\gamma\eta$. Eph. 5. 26. Grace being poured into the lips of Christ. Psal. 45. 2.* Or else also, a submission to Christ in receiving him, and his word, and ordinances, in being baptized into his name may also be implied; and then the Spirit is that holy breath, inspiration, and working of the holy Spirit of God, in and with the Doctrine of Christ, which is afforded in his name; working effectually upon the heart, to the framing it unto the Faith, and into the likeness of Christ, and so effecting therein a new man, a new mind, judgment, heart, affection, confidence, and frame of Spirit; *Created after God in righteousness and holiness of truth $\kappa\alpha\tau\alpha\ \tau\eta\varsigma\ \alpha\lambda\eta\theta\epsilon\iota\alpha\varsigma$.* Could a man be born never so often of the Flesh, he would be

be yet but Flesh ; weak, sinful, and corrupt : and that is indeed the reason, why its necessary that we be born again (or from above) of *Water*, that may wash and cleanse away our filth ; and of *Spirit*, that may infuse a spiritual life, force, or power into us ; namely, because, *what is born of the Flesh is Flesh* : Whether we understand it of the first birth which is of the Flesh : or of any change or alteration that we can work in and upon our selves by any wisdom, will, or strength of the Flesh, in any observations of outward Ordinances of the law, or much more in devised traditions, or precepts of men ; all that is so begotten and born is but Flesh ; corrupt, weak, and sinful. But, *that which is born of the Spirit* (the new man, the renewed mind, judgment and heart) *that is Spirit* ; that is clean, holy, lasting, &c.

Now, whereas *Nicodemus* marvelled at this, as being a Doctrine he had not been before instructed into, our Lord therefore adds, *Marvel not that I said unto thee, ye must be born again, or from above. The wind bloweth where it listeth* (or the Spirit breatheth where he pleaseth) *and thou hearest the sound of it, but thou knowest not whence it cometh, nor whither it goeth*. So is every one that is born of the Spirit. There are hidden and strange secrets in the works of God that fall under our senses which pass our skill : how much more are there wonderful things in the spiritual effects and products of the grace and spirit of God, which the natural man cannot comprehend. As in *Eccles. 11. 5. As thou knowest not the way of the Spirit, (or of the Wind) nor how the bones do grow in the Womb of her that is with child : so thou knowest not the works of God who is the maker of all things.* But in this, every one that is begot, or born of the Spirit and thereby is made spiritual, is like to the Wind ; that the Natural man may hear his speech, perceive a sound, find a force and power in his confessing, and breathing forth the truth ; but
whence

whence that virtue was received : or whence he was born and brought to it, and whether he and it tends: What is his Original and End, the natural man perceives not, as is said, *1 Cor. 2. 14.* Nicodemus still being lost in his understanding and not able to conceive those mysteries, marvailes at them, and replies *How can these things be? or be done?* To whom our Saviour answers by way of reproof to his dulness and ignorance. *Art thou a Master?* (or a Teacher) *of Israel and knowest not these things?* as signifying, that those that are teachers of others, and chiefly in, and of *Israel* the Church of God, should be well taught and of good understanding in the mysteries of God themselves, and especially, of those things that pertain so to Gods Kingdom as to be necessary to their admission thereunto, and enjoyment thereof, and that for such to be ignorant of and unacquainted with such things is a matter of great shame and blame to them; and thence he takes occasion to shew the difference between such masters in *Israel*, and himself, and his servants the Teachers sent of God. *Verily, verily, I say unto thee, what we know we speak, and testifie what we have seen, and no man receiveth our testimony.* Wherein our Saviour also further intimates and inculcates upon *Nicodemus* the weightiness and certainty of the Doctrine he taught him about this Regeneration, that he might not doubt of it; though generally over-looked, and not received by men: men are apt to please themselves in other matters far short of this, spending their time and strength in disputing, debating, pressing and entertaining discourses about more light; and impertinent things about the out-side and form of Religion. The *Tithing mint, cummin and annise*; neglecting the weighty things concerning *Judgment, Faith, and the Love of God.* As our Saviour elsewhere faults the Pharisees.

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Luk. 11. 42. Mat. 23. 23. Busying themselves in cutting and lopping off some superfluous branches of sin, while they let the root, the heart-blindness, ignorance, and unbelief of God and his Grace, and the rejections of that, alone: and so under pretences, and formes of religion and godliness, about which they wrangle, they let go, or deny the Power, life, and heart of it. Paint and gild over rotten Posts, and Pictures, and Images of Men destitute of the true Life, and Power of God in them. The *Pharisees* could contest about Purifications, outward Washings, Sacrificings, observations of Sabbaths, and other times and places of Worship, and such like Ceremonies: and great zeal they had to bring men to be of their mind and way in such things; pretending to, and perswading them that that way they should be fit for Gods Kingdom. But our Saviour who knew all things perfectly, is for the bottom and ground-work of all right and acceptable Religion. He knew (and taught, and spake what he knew) that it was in vain to endeavour to make the fruit good, while the Tree that should produce it abides naught and corrupt. He bids therefore first, *make the Tree good, and then the fruit good*; because *a good Tree cannot bring forth bad fruit, nor a corrupt Tree good fruit*. Instead then, of doting about questions, and strifes of words, and outside Ceremonies, and shews, or works of Righteousness of our own, after the Law, which can never make us good, or fit us for the Kingdom of God; he would have us look to the main: to be made new Creatures. That is, so to know and mind the grace of God in Christ (which he after unfolds in the verses I have pitched upon, and some that follow them) that our hearts may there-through be renewed, to love and trust in him,

and worship God, in, and by him, in Spirit and Truth: otherwise, let their birth be what it will, their Circumcision never so exactly, according to the Letter of the Law: their Baptisms, Washings, and Purifications, never so many, or diligently made; their Sacrifices never so costly, their Fasts never so frequent, their Prayers never so long, or fervent; their outward walkings among men never so blameless and circum-spect: yet, without a new Heart and Spirit, made so by the grace of God, discerned and imbraced, and his Spirit there-through in his operations and efficacies complied with, all, would avail nothing to the injoyment of Gods Kingdom. And this is very needful to be minded by us, and the truth and certainty hereof inculcated, and Christ and his holy Servants to be listned to in it, as Teachers that knew, and were certain of what they taught: and not the *blind followed*, that grope at things as in the dark; and who, while they *would be teachers of the Law know not what they say, nor whereof they affirm.* Who as the Prophet *Isaiah* saith, *Lay out money for that which is not bread, and their labour and strength for that which satisfieth not.* Isa. 55. 2. *Doting about questions and strifes of words, of which come contentions and perverse disputes, to no godly edifying:* Or leading men to walk in a road of Practices, Observations, and Performances of External duties without the Root, the *great mystery of godliness*, the right understanding, perception, and receipt of the grace of God in Christ, so as to the renewing them in the Spirit of their mind, about which, there is in many, both Teachers and Professors of Religion, exceeding great blindness, and thence incertainty, and confusion in their apprehensions: *The labour of the foolish wearying every one*
of

of them, because they know not the way into the City. Eccles. 10. 15. Much zeal there is, and may be about the outward form and time of Baptisme, the manner and way of Praying, receit of the Supper, or Communion, Hearing, Fasting, the times and places of Worship, with its Formes and Ceremonies; yea, and about walking in divers Religious practices, when yet inwardly, pride and arrogancy, confidence in our selves, our own frames or works, with unbelief, and rejection of the Grace and Truth of God; Despising, Hating, and even Persecuting men, because differing in their modes and apprehensions: Envy, Malice, Covetousness, Fraud, and such like things, lurk and bear sway underneath. And yet men are apt to think, all is well with them, and encourage themselves, and one another to expect Gods Kingdom. *Crying, Peace, peace, where God speaks not peace, and healing the hurts slightly that should be made sound; like those in Jeremiahs days, that thought their having Gods Temple and Worship among them, should secure them from Judgment, though their hearts were uncircumcised, and their ways and doings naught and unmended.* But its good to take heed to sound Doctrine; the wholesome words of our Lord Jesus Christ: and of his holy ones, taught and instructed by him; for they *spake what they knew, and testified what they see, not stearing our course by the multitude, for so we should be rejecters of the Truth.* For Christs Doctrine was not so crouded after, as to be heartily imbraced, by the most, for then would he not have said, *We speak what we know, and testifie what we have seen, and no man receiveth our testimony;* wherein after signification of his own, and his holy Servants fitness for teaching others,

and faithfulness in teaching, he faults and complains of the too great want of credit to, and receipt of their faithful teachings by the generality of men: which he yet signifyeth to be the more inexcusable, because he spake but hitherto of things *Earthly* or done upon earth, and therefore thence argues, their greater unfitness, and incapacity for *Heavenly* things more properly, and in a fuller sense such. *If I have told you Earthly things, and ye believe not, how shall ye believe if I tell you of Heavenly?* v. 12. As implying also, his fitness and ability, for declaring the heavenly things (the things done or to be done in Heaven) also. Yea, and he further signifies his only fitness and sufficiency for declaring them, in what he adds, *viz.* when he saith, *ver. 13. And no man hath ascended up into Heaven, but he that came down from Heaven, even the Son of Man who is in Heaven.* Signifying as his own descent from, and yet being in Heaven: so that none but He, *That Son of Man*, is fit or able to declare the things of Heaven, because none else came down thence furnished with the Knowledge of them.

And whereas, *Nicodemus* might still be more amazed at these intimations of his coming down from Heaven, ascending up to Heaven, and being in Heaven, even while he see and heard him on the Earth, speaking to him, he adds the words of the Text, *And as Moses lifted up the Serpent in the Wilderness, so must the Son of man be lifted up; that whosoever believeth on him should not perish but have eternal life.* Of which he gives the reason in the next verses. *For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life, &c.* Whence we may note by the way, that Christ did

did not for Regenerating *Nicodemus*, Preach to him some particular love, or special manifestation of it to him, more than to others; but generally, love or grace, even the love of God to the World. As the Apostle *Paul* also tells us, that, that which saved him, and others from their natural and sinful state, was the appearance of the love, and pity of God to mankind. Tit. 3. 3, 4. He saith not, it was some peculiar love to them, more then to others that was made to appear, as the object upon which their eyes and hearts were fastned; but the love of God to man more indefinitely and generally. And therefore they are not to be heard, who, rejecting the Testimony of Gods love and grace to mankind, and to the World, make it their first and main business to Preach, special and particular love to some elect and chosen ones, as the way to bring Souls into God. Let us follow the way our Saviour hath walked in before us; Preach to men Gods good will and love, as testified to all in general in the gift of Christ, and leave it to God to bear testimony to the word of his grace, and to work therewith; opening their understandings, and perswading their hearts to imbrace it, and evidencing and bearing witness to them, as he who knows their hearts sees good. *Act. 14. 36 & 15. 8.*

C H A P. II.

The words of the Text considered, its parts. Four main points thence Observed. The first point spoken to [viz. The Type of the Brazen Serpent lifted up] in some brief notes upon it.

LET us view the words themselves, which I have chosen to treat on, wherein we have;

1. The main thing asserted. viz. *That the Son of Man must be lifted up.*
2. The manner of it proposed by way of similitude. *As Moses lifted up the Serpent in the wilderness, so must the Son of Man be lifted up.*
3. The end of it declared. viz. *That whosoever believeth on him should not perish, but have Eternal Life.*

We may note from the words also, these several notes or points.

1. *That Moses lifted up the Serpent in the wilderness; that's supposed and implied.*
2. *That the Son of Man must be lifted up; that's mainly asserted.*
3. *That this latter must answer to the former; The lifting up the Son of Man, must answer to the lifting up the Serpent by Moses in the wilderness. As Moses lifted up the Serpent in the Wilderness, so must the Son of Man be lifted up.*
4. *That the end of the Son of Mans being so lifted up, is, That whosoever believeth on him should not perish, but have eternal life.*

To

To the first Point, which is the comparison; or that by which the lifting up of the Son of Man is illustrated and set forth, viz. *Moses his lifting up the Serpent in the Wilderness*, I shall speak more briefly; the other points being more principally intended. And in speaking thereto I note,

1. The thing set up. *A Serpent.*
2. The cause or reason of its being set up.
3. The person setting it up, *Moses, &c.*
4. The place where he set it up, in the Wilderness.

As for the manner of his lifting it up, that pertains to the Third Point, where I shall consider it.

1. As to the thing it self. It is said to have been a Serpent; not a living Serpent, nor the carcase of such a Creature dead, but a Serpent in figure, or Resemblance, a Serpent of Brass, as the Scripture calls it. *Num. 21. 9. Moses made a Serpent of Brass and set it up, &c.* though in vers. 8. Its called a *fiery Serpent*. That is, the resemblance of such a kind of Serpent as is so called. From this, we might by the way observe, That in Gods Ordinances, Sacraments (and sometimes otherwise, or in other cases) the Figures, Resemblances, Memorials, and Significations of things, are called in the Scriptures by the names of the things resembled or remembered by them. So we find Angels appearing like men, often called men. *Judg. 13. 3, 6, 8. Mat. 28. 2, 5. With Mark. 16. 5. Luk. 24. 4. 23. Act. 1. 10.* The Altar erected as a medium of Worshipping God, called by the name (though not transubstantiated into the Essence) of the *Lord God of Israel*. *Gen. 33. 20.* The Paschal Lamb called the *Passover*, because a remembrance of Gods passing over *Israel*, when he destroyed the

the Egyptians. And so the Bread in the Lords Supper called, the Body of Christ; and the Cup, the New Testament in his blood, because significations, and in a sort exhibitions of them &c. But the further use of this observation, as to the Matter listed up, we may by and by consider, when we have taken in the next particular. *viz.*

2. The reason of its setting up; and that is two wayes considerable. *Viz.* as to

1. The end of its being set up, and therein the occasion thereof.

2. The original of its being, set up for that end, or the authority by which it was set up.

1. The end of its being set up, was in order to the healing, or preserving from death the people of Israel, when for their murmuring against God, and despising the Manna, or bread from Heaven, wherewith he fed them; he had sent fiery flying Serpents among the People that bit some of them so, as that they dyed. As is related in Num. 21. 6. A simple thing to appearance, to be of use in such a case, and yet to that use it was made and set up, with this promise annexed, that it should come to pass, that when a Serpent bit any man whatsoever it was, he looking to that Serpent of Brass should live. ver. 8. And such were its effects as appears ver. 9.

2. And that because of the original of its being made, and set up to that end, which was the Lord himself. It was by his appointment and command. Moses though King in Jeshurun, yet did not order the people after his own will, nor appoint them Ordinances and institutions of his own head: but depended on God for direction, and proposed to them, what he appointed them. Note hence, that its not for men (though never so great

great Magistrates, or of never so great Authority in the Church) of their own heads to make, and erect means and ordinances of Salvation: nor significant Sacraments in Gods Church, in the use of which, men may and are to expect blessing: but this is Gods, and Christs Prerogative. As men can give no blessing with their institutions; so neither can they make Ordinances for God to bless, or promise Gods blessing with them they make, that men in the use of them may wait with confidence, and good ground for it, therein. Its Gods part to appoint the *mediums* which we are to make use of as Sacraments, or divine Ordinances; and promise, and give blessing in the due use of them, according to his appointment: and in such *mediums* we may expect and find blessing, no matter how unlikely, or homely be their matter. God who hath the sole power of instituting Ordinances and means of blessing, hath power to give blessing, with, or by what means he pleaseth. If he bid, set up a piece of Brass, and direct a wounded Creature to behold it, and promise healing to the beholder by it, it is enough to ingage him to look to it, in such a case, and to expect benefit by it, according to his promise. Nor shall such use of it, or expectation of help thereby be frustrate. If he bid a Leprous man go wash in *Jordan* seven times, and he shall be clean, he is to be obeyed, and healing in that way is to be expected, nor shall it be missed: though those waters in themselves be nothing better than others, which never so often washed in, have no such effects. If Christ make clay with his spittle and annoint a mans eyes with it that was born blind, and bid him go and wash in a pool of water, its good to obey him, for he is able to give sight thereby: whereas, others using the same,

or like means, without his Authority an hundred times over may remain still blind.

If he appoint us to be Baptized with Water into his Name for the remission of our sins, and receipt of his holy Spirit, it is not in vain to practice it; yea, it is a sin, and such, as in which we deprive our selves of the benefit, if we refuse it. And if he bid us take and bless, and break, and eat a loafe, or a piece of bread, in his Name, and in the remembrance of his love to, and sufferings for us; and to drink a cup of Wine to the same purpose, and it shall be to us his Body and Blood; or a Communion of them: its not good to dispute, or despise his Ordinances, because of the meanness of their visible matter, but obey and observe his appointments. For this we may also hence *note*, That the efficacy or blessing of Gods Ordinances, depend not on the excellency, or meanness of their outward matter. He gives forth *his treasures in earthly Vessels*, and makes manifest *his Power in very weakness*; makes *the foolishness of the Preaching of the Cross the power and wisdom of God to Salvation to them that believe it*. Therefore its not good so say (as the Sons of Belial said of Saul, when God having Anointed him, they despised him, and sent him no presents, *How can this man save us?* so) how can this water wash away our sins? or this bread and wine nourish our Souls, or promote our eternal Life? for as there it was not the man that saved, but the power of God with him, that made him an effectual mean, or instrument of conveying his Salvation as to deliverance from their Enemies: So here its not the outward *mediums* of Water, Bread, and Wine; yea, or of the words, but the power and appointment of him that appointed them, as *mediums* of holding forth his
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grace and blessing to the duty-waiter upon him, in them, that gives the promised efficacies and blessings by them, or in the use of them. We may, and ought then to attend upon Gods Ordinances whatsoever they be, and expect his presence and promised blessing, in, and by them. But so we neither may nor can by mens devices, and human institutions. God or Christ have not ~~for~~ bidden us, to set up Golden, Wooden, Brazen, or Silver Crosses, to mind us of the Cross of Christ; or represent him to us, by drawing curious Pictures, or making Statues for resembling him to us: and therefore in such things, or any of no higher Original, or greater Authority then so (as mens devised holy Bread, holy Water, Oyl, Cream, Spittle, Crossing, &c.) may we not look for, or expect his blessing, and presence with us. Gods institution, command, and promise gives any thing, to which they are annexed the virtue to be expected; and upon those grounds such things are to be used according to his appointment. I say, according to his appointment; because, when even such things are otherwise used, they may become rather hurts than helps unto us: as we have an instance in this *Brazen Serpent*. God commanded it, and *Moses* set it up at his commandment, to be a *medium* of conveying, healing to the *Israelites* that were wounded; not to be worshiped or censured, either by persons wounded or healed, but to be looked to, by the wounded, in order to their being healed. And therefore *Hezekiah* did well, and its reckoned amongst his good acts, that he pulled down this *Brazen Serpent* and brake it in pieces when the people went a whoring after it, and burnt incense to it. See 2 *Kings* 18.4. And surely to bowe down to, and worship the *mediums*, or matters of Gods Ordinances,

appointed only to be *medicums* of our remembring, and worshipping him, is a great abuse of them; much more, to worship such things as have only mans authority and not Gods, in their institution and imposing, as Crosses, Altars, Temples, &c. But as those things be hence observable: so also, *Note*, That God is good, to them that wait upon and follow him, though he sometime punish them for their neglects of him; and unbelief, and distrust in him; unthankfulness for his benefits, or disobedience to his Commands; yet he is both loving to, and careful of them, in their obeying & following him. Yea, to those also, who, having moved him to anger, and to punish them for their sins, are by his punishments awakned to Repentance, and brought to humble themselves before him for their offences: and that is evident here, in that, when the people having by their murmurings against him, provoked him, and he had punished them with fiery Serpents that bit and wounded them; yet when they turned again and humbled themselves, and got *Moses* to pray for them, upon his praying for them, God appoints them this way of preservation. He undertook to be their Physician, as well as their feeder; to heal them, as well as to nourish them. And yet its worthy our noting. That God did not grant the very thing they desired, but what he see good to grant them, and what might be better for them, then what they desired. The thing which they desired *Moses* to Pray for was, That God would take away the Serpents: God takes not away the Serpents, but provides a means of preservation, in case they were bitten by them. He yet continues the chastisement, to mind them of their sin, and to nurture them to stand in awe of him: which probably had he removed

removed the affliction and danger, they would soon have ceased from. And yet he takes care, that in obeying him, and his appointment, they might in such cases of suffering be kept from perishing thereby; and therefore appoints a means to cure and heal them. God is gracious to hear the cries of his poor humbled, and penitent people; though he doth not always grant the very thing they desire of him. We are apt to favour the Flesh, more then the Spirit; and the things of Man, more then the things of God, in our afflictions & desires of help in them. But God consults the good and profit of our Souls, more then the ease of our Bodies, in his gracious answers to us: we are too apt to be of this peoples strain in our desires in such cases. Lord, take away these Serpents. Or as *Pharaoh*, pray to God, that these Frogs, or Locusts may depart from us; or that he will take away this pain, sickness, or the like. Being more sensible of the trouble of Gods Chastisements, then of the sins that occasioned them, or apt to believe the good end of God in ordering them, and the profit to us, that he aims at in them: or then we are desirous to be rid of the sin, and to be made partakers of the profit. And truly Gods dear children are too apt to be led by sense in their desires in such cases; as we may perceive in the Apostle *Paul*, in what he relates of himself, till Christ had better instructed him. When God after he had rapt him up into the third Heavens, had ordered to him a thorne in the Flesh, a messenger of Satan to buffet him, least he should be puffed up, or be exalted above measure, through the abundance of the Revelations given him; he was weary of that exercise, and therefore prayed thrice to the Lord, that it might depart from him. But after that, Christ had told him,
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that his *grace* was *sufficient* for him, then he could most gladly *rejoyce* in *tribulations*, *infirmities*, *necessities*, &c. 2 Cor. 12. 8, 9. Christ dealt with him there in his desires, as God dealt with these *Israelites* here. He took not away the thorne in the flesh; the grief and exercise that he complained of, as he desired of him: but he supplied him with his grace to bear it, and receive profit by it. Even as here he took not away the Serpents, but caused a medecine to be prepared for them, and proposed to them, against the deadly hurt of them, because he saw it might be more for their good and profit, to be exercised still with them; that in such exercise, they might more prove his power, and the sufficiency of his grace for them; learn to hope in him, stand in awe of him, &c. And is it not so with us, as with them, when God tries us with sickness, or pain, or bad neighbours, or unkindness in, and from Relations? Oh, how fain would we be rid of these troubles; we are all for this, *take away these Serpents*. These exercises and afflictions; but learn we here to know, that God is good to us, and will do us good in our turning and seeking to him, though he answer us not just to our desires. He sees afflictions and temptations (be they what they will) may be needful and behooful to be continued to us. 1 Pet. 1. 7. They have not yet perhaps had the end, and effect in us, and produced the good to us he sent them for. He may see, were they removed, we would then grow neglectful or forgetful of him; or grow worldly, carnal, careless, wanton, kick against him, &c. And therefore having given us an Antidote against the evil and destructiveness of them, in his Son, and his Word as setting him before us, he pleaseth still to continue them to us. It is better for us
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in such cases, to imitate our pattern the Lord Jesus; who, when he was to drink that bitter Cup which his Father gave him to drink, did not pray absolutely, that he might not drink it, or that it might pass from him: but with a thorough resignation of himself to his Fathers will, prayed; *Father if it be possible let this Cup pass from me, nevertheless, not my will, but thy will be done.*

3. But view we now, the person setting it up, and that was *Moses*, concerning whom, I shall only note his obedience in doing Gods Commandment without disputing it: He said not, how can a piece of Brass, made in the likeness of a *Fiery Serpent* heal them? or would it not be better, that the people look only to thee for their healing, then to direct their eyes to any such *mediums* whereby they may be moved to ascribe their healing, or preservation, to the *medium*; rather then to thy self! But laying aside all the exercise of his own wisdom and reason, against the command and will of God, he obeys him. As our Saviour here saith; and the History in *Numb. 21. 8, 9.* shews. *Moses lifted up the Serpent.* And so it may be instructive to us all (and to the greatest Princes, or Officers in Gods Church) not to lift up our reasonings and understandings, against the will and word of God; but *(to do all things (that he by Jesus Christ, and in his name, by his Apostles have given us in Commandment) without murmuring or disputing. Phil. 2. 14.* As judging God wiser then we. The only wise God; and worthy to be obeyed, however absurd his commands may seem to our wisdom. *The foolish things of God, being wiser then the wisdom of man, and his weakness, stronger then mans strength. Obedience is better then Sacrifice; and to hearken, is better then*
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the fat of Rams. Or then any, the most desireable or advantageous ways of honouring him, that our wisdom and reason proposes to us. *Saul and Jeroboam* by preferring their seeming and appearing pious intentions, and carnal pollicies, before Gods Commandments lost their Kingdoms. And *Nadab and Abihu*, by offering strange fire lost their lives; when as others have always met with blessing in obeying him.

4. The place where *Moses* lifted up the Serpent to the end, and upon the accounts afore-mentioned was the Wilderness. *Moses lifted up the Serpent in the Wilderness.* God when he brought his people out of Egypt led them into, and through the Wilderness: a waste and howling Wilderness, a Land of drought and of the shadow of death; a Land where no man passeth through, and where no man dwelt. Gods way that he leads people in, and by, is not without Tryals and Temptations; and therefore we are not to judge: we are out of Gods because, or when, we meet with tryals. Or that we are in his way, because, or when we meet with none. The way to know our way, is to mind his Word; even his way, that leads to his heavenly rest, and eternal Kingdom, is a way that lies out of the road of the world, a way of exercise for faith; a way of trials and temptations. And yet, as God in that Wilderness, shewed himself al sufficient for his people, provided for them bread, and water, clothes, and physick, or a way to cure their wounds, and prevent their perishing: So God is al sufficient for us too in all our trials and temptations; and hath provided for us, all grace and blessing in Christ Jesus; and will not fail to dispence it, to them whose hearts are perfect with him. *For the Lord God is a Sun and a Shield. He will give grace and glory:*

glory: and no good thing will he withhold from them that walk uprightly. Psal. 84. 11. And therefore it is good for us to follow the Lamb wheresoever he goeth; though through Floods, and Seas, and Wilderesses; though into straights, and exercises, tryals, and temptations; knowing and believing him, to be such as he hath manifested himself to be, in that Wilderness; able and faithful to supply, and save us in all conditions: and that he hath promised to be with us, when we pass through water and fire, to preserve us from being hurt of them. Isa. 43. 2, 3. Oh Lord God of hosts, blessed is the man that putteth his trust in thee: for thou Lord hast not failed them that seek (or follow after) thee. Psal. 84. 12. & 9. 10.

There is no State, or place so barren of provision or relief, wherein in obeying, and following after Christ he cannot or will not provide and afford such help and succour to us, as he sees fit for us; which may serve, both to fault our unbelief, and fearfulness to betrust our selves with him, and to follow him whithersoever he calls us: and also, to stir up, and excite our faith, and confidence in him, and our willingness to obey, and follow him. But I shall add no more to this first point, but come to the second which is the main.

CHAP. III.

The second Point in part considered, who is the Son of Man? and three Reasons propounded, why Christ is so called.

THE Second point is, That the Son of Man must be lifted up. To which Point, the other two may also be reduced, they holding forth but the way wherein (or manner after which) and the end, to which he is to be lifted up. In speaking to this Second Point, we may consider,

1. Who is meant here by the *Son of Man*.
2. Why he is so called.
3. What is, and what is implied, in the *lifting of him up*, and in part.
4. Why he must be *lifted up*, and *lifted up* in such acts as we shall mention; leaving the fuller consideration of it to the last Point.

1. Who is this Son of Man? or who is meant and pointed at by that phrase or Title; and that appears every where in the writings of the Evangelists, to be no other then he, who spake; even the Lord Jesus Christ himself. And so both other expressions of the Evangelists, and those that are about this Text do evidence. For

First, For other expressions, we have our Saviour himself, as related in *Matthew*, plainly signifying it, *Mat. 16. 13.* For, there the Evangelist tells us, That Jesus asked his Disciples, *Whom do men say, that I the*
Son

Son of man am? plainly calling himself the *Son of Man*. As also in the same Chapter ver. 27. Saying, *The Son of Man* shall come in the glory of his Father with his Angels, and then he shall render to every one according to his Works. But he that shall come with his Angels, and whose Father God is, and shall come to Judge the World, and shall render to every one according to his Works, is evidently asserted to be the Lord Jesus Christ. See for that, *Rom.* 2. 6, 16. *Act.* 10. 42. & 17. 31. *2 Thes.* 1. 7, 8. *2 Tim.* 4. 1.

Secondly, For expressions about the Text. In the verse before, the *Son of Man* is said to be, He that Descended and came down from Heaven, and Ascended up into Heaven, and is in Heaven. But none hath done so, and is so, but Jesus Christ. Yea, and in the very next verse it appears, that He who is here called the *Son of Man*, is there called, *The only begotten Son of God*. For, whereas it is here said, That the *Son of Man* must be lifted up; that whosoever believeth on him might not perish, but have eternal life. It follows in the next verse, as the reason hereof. For God so loved the world, that he gave his only begotten Son; that whosoever believeth on him should not perish, but have everlasting life. Now certain it is, That God hath not designed two distinct objects of Faith; or two distinct Saviours to be believed on, and to be the givers of Eternal life, but only one; and that is his Son our Lord Jesus Christ, there being Salvation in no other, nor any other name given under Heaven, whereby we must be saved. *Act.* 4. 11, 12. They are then the same. the *Son of Man*. And the only begotten Son of God. The only begotten Son of God, therefore is the *Son of Man*: that's the Person here meant of, and called so.

2. But then the reason, why he is called, or rather calls himself so, is worthy to be inquired into, and considered. For we do not find the Evangelists, or Apostles any where so to call him, when they speak of him; but they usually call him *Jesus*, or *Jesum of Nazareth*. *Mark*. 10. 47. & 16. 6. *Luk*. 24. 19. *Act*. 2. 22. Or the Lord *Jesum*. *Luk*. 24. 3. *Act*. 1. 21. & 4. 33. Or simply the Lord. *Luk*. 7. 31. & 11. 39. Or *Jesus Christ*. *Mat*. 1. 18. *Mark* 1. 1. *John*. 1. 17. Or *Jesum* which is called the Christ. *Mat*. 1. 16. Or Christ, the Son of the living God. *Mat*. 16. 16. Or The Lord *Jesus Christ*. *Acts* 15. 11, 26. But he often and usually speaking of himself, calls himself the *Son of Man*; as is easie to observe, in reading the Evangelists. Now the reason of this may be manifold, as

Reason 1. That he calls himself the *Son of Man*, might be to shew us (and set us an example of) his Humility; and to instruct us how to withstand, and be kept free from temptations to pride, and high-mindedness; to which, *Sathan* is ready to tempt us from the consideration of any priviledges, or more excellent endowments bestowed upon us. It is an evident thing, that we are very prone to lift up our selves, in the view, or conceit of any thing, almost either inward or outward, wherein we differ from, so as to appear better therein, then others. If it be but a better suite of Apparel, or Hair, or Stature, or Beauty, or Strength, or Estate, or Birth, we are apt to know our selves by them, and to think so much the goodlier of our selves, and carry our selves above, or loftily towards others that are, or appear inferiour to us in such things; how much more if we be more honoured, or honourable, be in greater office or place among men: have better gifts or parts? Yea, the

the very works of righteousness wrought by us, or the Revelations of Mysteries, and great things to us, reflected on by us, are apt to puff us up, as is implied, both in the pride of the *Pharisees trusting in themselves that they were righteous, and despising others. Luk. 18. 9.* And that admonition given to the believing *Gentiles, Not to be high-minded, but fear, When they consider Gods goodness to them, and their better state then that of the unbelieving, and in part rejected Jews. Rom. 11. 21, 22.* and by what the Apostle saith of himself. viz. *Least through the abundance of Revelations given him, he should be exalted above measure there was given him a thorn in the Flesh, &c. 2 Cor. 12. 3.* Now as God out of faithfulness to, and care of the Prophet *Ezekiel* to prevent his being lifted up, when he had seen the *Visions of the glory of God, the God of Israel. Chap. 1. & 3. & 8. & 10. &c.* And the *Visions of the re-edification of the Church and Temple of God, and of the New Jerusalem*; alwaies I think in his speaking to him, calls him *Son of Man* as is to be seen in *Chap. 2. 1, 3, 6, 8, 13, 1, 3, 4, 10, 17, 25. &c.* Yea, its used in that Prophecy in Gods speaking to that Prophet, at least ninety times; whereas, its never used to any of the Prophets else, except once to *Daniel* (who also had diverse great Visions of things to come shewed to him) *Dan. 8. 17.* Even as for the like cause or reason; namely, to prevent his being exalted above measure, through the abundance of the Revelations given him, he gave the Apostle *Paul a thorn in the flesh, a messenger of Satan to buffet him, 2 Cor. 12. 8.* (That title the *Son of Man* having in it a signification of an earthy and low extract, and used often by way of abasing and diminishing persons; to whom it is applied, As *Job 25. 6. Man that is a worm, and the Son of Man that*

is a Worm. And in *Isa. 51. 12.* *The Son of Man that shall be made as grass*) So also, our Lord Jesus, who was in the nature of Man: taken up into, and privileged with the highest honour and excellency of State, that ever man was: far above all the Prophets, Priests, and Princes of the Earth; being (as none of them were) taken into unity of Person with the Eternal Word, and therein made the Son of God, the only begotten Son, the chosen and appointed one of God to be the Saviour of the World; the Saviour of sinners from Sin, and from the power of Death and Devil, as none ever else was, or could be. Yea, and being indued with such power and authority to do great Miracles and Wonders, and doing them also, such as never any before him did: Yea, both so speaking, and speaking such things (*Joh. 7. 46. & 15. 22*) and doing such works, and therein being of that wonderful benefit and advantage to the World as never any beside (mighty occasions for Satan to find matter for tempting to pride, and high-mindedness; and to carry himself loftily above all others.) He to shew his humility, and lowliness of mind and heart in the greatness of his honour, and these manifold occasions of temptation to high-mindedness, styles himself (as God styled that Prophet, to keep him low and humble (as the greatness of Christs humility was also shewed in his being so) *the Son of Man.* Nor, that Christ had as man, that corruption of Nature in him, as *Ezekiel, Daniel*, and other holy men had, that he should need to use such expressions to keep down that corruption from working in him, as they, and we need to have it kept down and mortified. For *he knew no sin though he was made in the likeness of sinful flesh.* 2 Cor. 5. 21. Rom. 8. 3. He was the spotless Lamb

Lamb in whom there was no blemish. 1 Pet. 1. 19. But he was tempted of Satan to things sinful; as we may see in Mat. 4. 6, 7, 8. Even to worship the Devil for the injoyment of the glory and Kingdoms of this World. And though we find no mention of any temptations, but what was there specified after his Baptisme, and before his Preaching; yet in saying there, that the Tempter left him *for a season* (*ἄχρι καιροῦ* or till an opportunity) it is implied, that he was not without temptations at other after-times, and in other particulars also. And so having so great occasions (as before is said) for Sathan to take hold of, he might have such darts cast at him too, as motions to pride and haughtiness. Yea, such a temptation also may I conceive be apprehended to have been inclusively in that saying to him, *If thou beest the Son of God, command that these Stones be made bread.* And in, *cast thy self down from the Pinnacle of the Temple, &c.* Mat. 4. 5, 6. And as in those temptations mentioned, in Mat. 4. 8. Luk. 4. Our Saviour did not barely by his Authority and Power rebuke Sathan; but proposed to himself, and made use of such consideration, and allegation of the Law and Doctrine of the Lord, as was proper to resist and preserve himself from yeilding to those temptations; and such as in such cases minded by us, would preserve us also; such as, *It is written, man liveth not by bread alone, but by every word proceeding out of the mouth of God: And it is written, Thou shalt not tempt the Lord thy God, &c.* Even so he might make use of such a consideration as this, That, He was as to the flesh a man; descended from men, and so *the Son of man*, to repel and keep clear himself from temptations to pride; that Sathan upon the above mentioned accounts might tempt him to.

to. As also, He did and said many things, not so much for his own need, as to give us an example, that we might follow his steps. And so he might and did instruct us hereby, that we should avoid pride in any thing, wherein we differ from, and excel others, and that it's a good way for avoiding it, to consider what we are as to our worser state, that is, as to our Natures in themselves as fallen considered, and as we find, sinfulness in us, or have committed sins: for though we be rich, honourable, strong, beautiful, of good witt and parts, &c. Yet we are men, Sons of *Adam*, begot, and brought forth in his Image and likeness; and so are mortal, sinful, and in our selves miserable; those things notwithstanding. Yea, though Noble born, or descended, of Religious Parents: though we have the Law, or Doctrine of God, and skill, and knowledge therein, and many righteous frames and works thereby, and thereafter; yet this is Gods gift, if there be any thing, or as to all things, really good therein; we yet are in, and of our selves Men; mortal, sinful, unworthy creatures. Yea, though we are called of God to Christ, and in him owned of God, and become his Children; accepted and blessed in him; and indued with many singular gifts and priviledges: yet for all that, according to the Fleish, we are men, sons of men, infirm, mortal, sinful; and what we are in Christ, we are it meerly and freely by grace, through the Redemption that is in Jesus Christ. And we have no cause to lift up, or boast our selves, because thereof, because we received it of grace; only God and Christ are to be glorified therein. Yea, and by how much the more any man is benefited, and priviledged of, and by the Lord, so much is He the more obliged for it to the Lord

Lord. Certainly, we find the holy men of God, in their enjoyments of favour and grace, from, and with God, and honours with him, to exercise their minds to sobriety and humillity in themselves, from the consideration of what they were in, and of themselves; or by Nature and Corruption before such grace or honour bestowed upon them. So we find *Abraham*, when God so highly honoured him, as not to hide from him, the thing he intended toward *Solom*, but to acquaint him with it, and admit him, to plead with him, and make intercession for them; thus depressing himself, *Suffer me that am but Dust and Ashes*. Gen. 18.27. And when *David* had been blessing the Lord, as his strength, goodness, fortress, and for his great benefits bestowed upon him; least he should be lifted up, or be thought to have had this favour of the Lord bestowed upon him, for any goodness in himself; he adds, *Lord, what is man that thou regardest him, or the Son of Man, that thou makest account of him? Man is like to vanity, his days are like a shadow*. Psal. 144.3.4. And the Apostle *Paul*, speaking of the grace bestowed upon him, and the favour shewed him of God and Christ, in counting him faithful, and calling him to be an Apostle; usually takes this course (to hide Pride from himself) to confess what he had been, and was, when Christ came upon him, to convince and convert him, and take him into that dignity. *Viz. That he was a Persecutor, and a Blasphemer, and Injurious, not worthy to be called an Apostle, because he had Persecuted the Church of God*. Yea, therefore he stiles himself *the least of all Saints*; yea, *the chief of Sinners*. 1 Cor. 15.8,9. Eph. 3.8. 1.Tim. 1.23, 14, 15. That so he might the more magnifie the grace of God and Christ; and being sensible of his own demerit, and unworthiness in himself, be the more

low and humble: the more diligent, and obedient in service, more compassionate over others, though sinners; yea, more ready to every good work. And so Christ here, and his Servants ought to be imitated by us, in avoiding pride and high-mindedness, and in exercising our selves to humility and lowliness. Learn we of Christ *who was meek and lowly, that we may find rest unto our Souls.* Mat. 11. 29. That's the first reason.

Reason 2. Secondly, he is called *the Son of Man*: not only of some particular man, or of the Father of some particular branch, or family of men; as to say, the Son of *Abraham*, or of *Heber*, or of *Shem*, or of *David*, or the like: though it's true, he was the Son of all those persons, as to descent of his flesh. Yea, and he is elsewhere stiled the *Son of Abraham*; to signifie, that he is, and was that Seed promised to him; and so the person in whom the blessing for all Nations was prepared. And the *Son of David* to signifie, that he was, and is, the Heir of the Kingdom that God spoke of in his Oath and Covenant to *David*. Mat. 1. 1. But that's not the title that he ever gives himself: but speaking of himself, both here, and often besides, he stiles himself *The Son of Man*: which word *man*, is not appropriated and limited to any one Person, or Family, or condition of men, but is common to all men. And may he not herein also imply, that he came, and was born into the World, for the publick, general, and universal benefit of Mankind. And that so far, as the nature of Man extendeth; so far hath he relation and favour; so as for the good of his Creature, he came in, and stands to, the nature of man (and not only of this, or that person of it) in the notion, relation and affection of a Son. And so we may understand that saying, of the Prophet *Isaiah*, Chap. 9. 6. *To*
(or

(or for) *us a Child is born. To (or for) us a Son is given, and the Government shall be upon his shoulder, &c.* To, or for us, Men namely: not *Jews* only, though more immediately, and directly, to, or for them, as of them, and first sent to them. *Rom. 9. 5. Aſ. 3. 26.* To be their glory as it is said, *Salvation is of the Jews.* *John. 4. 22.* And he was born to be the glory to, or of his People *Israel.* *Luk. 2. 29, 30, 31, 32.* And so it is said, *Of them came Christ after the flesh, who is God over all, blessed for ever. Amen.* But though he was of them so as not only of them, some of the *Gentile* stocks, as to his Mothers side were in his Geneology also. *Mat. 1. 3, 5.* So much less was he for Salvation to them only, but to be also a light to lighten the *Gentiles* (as a Son or Child is called, a Light or Lamp to the Parents, or Family. *1 King. 11. 36. & 15. 4.*) And to be for Salvation to the ends of the Earth. *Luk. 2. 32. Isa. 49. 6.* And so a Child born To (or for) mankind, the Son of *Man*; as owning Man generally in a larger sense, as his Mother; though in a choice sense, or more Spiritually, they only are so, that hear the Word of God and do it. *Luk. 8. 21.* He is so given to man, and owns a Relation to Man, as that he is the Saviour of all men; especially, of those that believe. *1 Tim. 4. 10.* And so he puts an honour and dignity upon the Nature of Man, though in a special sense, he is the glory of his people *Israel*; As before. Both as to *Israel* after the flesh, as after the flesh he came of them; and also (and most especially, and chiefly) of *Israel* after the Spirit; whose Saviour and Portion in the most full and choice sense, he is for ever. But *Man*, his being made Man, puts an honour upon the Nature of *Man*, and shews him to be a lover of Man, even of that Nature, and Creature above all others (even Angels too, whose Nature he took not. *Heb. 2. 16.*) And that his delight is with the Sons of *Men.* As is said, *Prov. 8. 31.*

For as it was a great honour, that man was made in the Image and likeness of his Maker: So it was a great honour, and shewed yet more respect to Man, and his Nature; that God, even the Word, which was, and is God, the Son of God, and Mans Maker (*For all things were made by him. Joh. 1. 2.*) Should be made in the likeness of men, and in the habit of a man. *Phil. 2. 7, 8.* Though (as it's twice said, so its twice true, with respect to either Adam) that *Man being in honour and without understanding* (or not considering to walk worthy of it) *becomes like* (or is compared) *to the Beasts that perish. Psal. 49. 12, 20.* But sure it's a great priviledge to our nature, to have such a Son begotten on, and brought forth by it, and to it as it were. And he being also the *Son of the Father in love and Truth*; full of goodness, righteousness, and charity. What may not men expect from him, as being his Brethren (*For so he is not ashamed to call us*) from such a Son, from such a Brother, who is also the *Everlasting Father* (and so *the wonderful one*) ready to cherish and provide for us for ever? Sure he will, and doth honour both his Father and Mother; both God his Father, and the man-hood, or man as his Mother; as in doing all things to his glory and renown; so in doing what may be for her; that is, mans honour, support and benefit. Whatever a poor, decayed, decrepid Mother may expect from a loving Child, that's rich and honourable, for her maintainance and support: man may expect from this *Son of Man*; yea, in him the honour and dignity conferred upon the nature of Man in the first Adam is fully, and with advantage restored. And that which was truly affirmable of us, in that first Adam; *Lord, what is man, that thou art mindful of him, and the Son of man, that thou visitest him? for thou hast made him a little lower*

lower then the Angels, thou hast, crowned him with glory and honour; thou madest him to have dominion over the works of thine hands: thou hast put all things under his feet, &c. Is now applyed to man in Christ Jesus, with advantage I say because Angels, and Authorities, and Powers are also made subject to him. Psal. 8. 4, 5. With Heb. 2. 5, 6, 7, 8. 1 Pet. 3. 22. 1 Cor. 6. 3. And what ever poor and perishing Brethren may hope for, from a rich and powerful Brother that is good and righteous, that may men expect from Christ the Son of Man; only as in case, such a Mother, and Brethren be unruly, proud, scornful; refuse to be helped by, or receive relief from, and be beholden to such a Son, or Brother, in such a way as is just, and honourable to Himself, and to his Father; but will rather, rejecting his help, shirk elsewhere through their stubbornness, contempt and scorn, they may ruine themselves: so is it with man here. But because his delight is with the Sons of men, as his Brethren; and he loves, and honours the nature of man, as his Mother in a sort, therefore he calls to men, and counsels them to be ruled by him, that he might, by relieving them, make them happy. As it is said, *Doth not wisdom cry, and understanding lift up her voice?* As who would say, can that be denied or doubted of? surely no, it's a matter beyond controversie. *She stands upon the top of high places* (where she may with the most, and greatest audibleness, and advantage call) *by the ways, in the places of the paths.* She is not far from any one of us, but in all mens ways, and walkings (though she walk not with them, nor can go in their paths) she is by her Spirit striving in man, judging, reprovng, and calling to him. *She cryeth at the Gates, at the entry of the City.* As, and when men come to the years of discretion, and are entring, as it were into the World,

to be conversing there-with, choosing, and refusing for themselves, at the coming in at the dore. The entering into or upon their severall conditions or states, wherein they are seeking rest. To you o men I call; and my voice, saith she, is to the sons of men. O ye simple understand wisdom; and ye fools be wise of an understanding heart; hear, for I will speak of excellent things; and the opening of my lips shall be right things. &c. Prov. 8. 1, 2, 6. And having said, Her delights are with the Sons of men. She adds, Now therefore ye Children hearken unto me, blessed are they that keep my words. Ver. 31, 32. Any of mans nature, during the day of grace and patience, may in listening to, and obeying his Councils, expect, and hope for succour and blessing from this excellent person, he being the Son of Man indefinitely considered (yea, and such a Son, as hath also the relation of a Father, Brother, Friend to us) and not of this, or that man only. That's a Second Reason.

Reason 3. A Third may be this, that he styles himself, not only a Son of Man. For so any of us may do, we being all of us Sons of Adam, descended, and sprung out of his Loins: as the holy Spirit styles us, when he saith, O Sons of men, how long will ye change my glory into shame? how long will ye love vanity, and follow after leasing? Psa. 4. 1. But the Son of Man; emphatically, and in a choise and peculiar sense, the most excellent Son of Man, who is such a Son of Man, as there is none other besides, like to him. The Son, the Heir of Man. He for whom all his Inheritance falls. But what is that which man hath to leave, or bequeath to him? or that he could fall Heir to, by being his Son. Surely, man is become so miserable poor, that he can leave him, or convey to him nothing of worth; no riches, or excellency by which he might be benefited by him, as he had from God his Father.

ther. Yet, being the Son, he is the heir of Man, as well as of God. *If Sons, then Heirs*, saith the Apostle. *Rom. 8. 17.* And so, as Christ is the Son of God, he is the Heir of God; *the Heir of all things.* *Heb. 1. 2.* The inheritor of his Father's Riches, Power, Glory, &c. And as he is the Son of Abraham, he is Heir of his Covenant, *Heir of the World.* *Rom. 4. 13.* And as the Son of David, the Heir of his Throne, and Kingdom; which therefore God will give him. *Luk. 1. 32.* *The Lord God will give him the Throne of his Father David.* So as the Son of Man generally, and indefinitely, what Inherits he, but what Man (*Adam*) left as a natural Heritage, so far, as was derivable to him? That is his great debt that he fell into, even his sin, as to the guilt of it (he being sanctified and seperated from the filth, and defilement of it in his Conception, by the power of the holy Ghost: *therefore called, That holy thing conceived in the Virgin.* *Ezek. XL. 55.*) And so the Curse and punishment due to us. This Christ was the Son and Heir of Man in. For God made him, that knew no sin to be sin for us, that we might be made the Righteousness of God in him. *2 Cor. 5. 21.* And he Redeemed us from the Curse of the law, being made a Curse for us. *Gal. 3. 13.* And therefore was made under the Law; obnoxious to all our debts, forfeitures, and penalties, That he might redeem us from under the law: that we by him (receiving and believing in him) might receive the Adoption of Children: even of the Children of God; and so being Sons. become Heirs of God, in, and through him. *Gal. 4. 4, 5.* *Rom. 8. 17.* So that this was for our great advantage: also; he hereby becoming the Son (the most excellent redeeming, infranchising, enriching Son) of Man, upon whom, all the hope, and help of Man lyeth. *That's a Third.*

CHAP. IV.

Two other reasons (and they the Principal ones) of Christs calling himself, the Son of Man.

Reas. 4. **F**ourthly, He styles himself the *Son of Man*, to signifie (as is implied also in the two foregoing reasons) That he was, and is really Man: and not only Man in appearance. That he *partook with us in Flesh and Blood.* Heb. 2. 14. And had not only a shew, and likeness of them. He was indeed *in the likeness*, and but in the likeness of *sinful flesh*; his Flesh having no sinfulness in it: but he had more then the likeness of Flesh, even the substance, or reality of Flesh in him. We find, that in former times, the Angels appeared in the likeness of Men (yea, Christ himself might, and doubtless did, sometimes as to his Spiritual Being so appear also, before he was Incarnate, and made of a Woman, as in *Josb. 5. 13, 14, 15.*) And such appearances are often in the Scripture, also called Men, though they were really Angels, and Spiritual Beings, and not of the same *species* or kind with us: of this we have instances; in *Gen. 18. 1, 2, 3,* and *19. 1, 2.* *Judg. 13. 6, 8, 10.* *Mat. 28. 2, 5.* With *Mark. 16. 5, 6.* *Luk. 24. 4, 23.* *Act. 1. 10, 11.* But these were never born of a Woman, nor reckoned their Genealogy from Men, when they so appeared: and therefore the Title of *the Son of a Man*, is never attributed to Angels so appearing. That Title implying a descent from *Adam*, or Man, and so a real participation of Mans Nature. Only I conceive God may also send any of the Spirits of the deceased Prophets

or holy men if he pleaseth, as Angels to Men, to bring his messages to them (the name of Angel, being not a name of Nature, but of Office; signifying a Messenger: a Title that may agree to any natural imploy'd, and sent of God on his messages, as the Angels of the Seven Churches. *Rev. 1. 20.*) As to me seems probably, by that saying of the Angel. *Rev. 19. 10. I am one of thy fellow Servants and of thy Brethren, that have the Testimony of Jesus, &c.* And more plainly, that in *Rev. 22. 9. I am thy fellow Servant and of thy Brethren the Prophets, and of those that observe the words of this Book, &c.* But for those that were indeed Angels of a distinct kind of Creature from Man; though they might appear as men, yet they were not Sons of men, born of Women; as Christ was born of a Woman, and so the *Son of Man*. Now, Christ implies, the reality of his Manhood here, to signify to us, or give us occasion to call to mind, the greatness of his grace, and of the grace of his Father shewed to us, in his being made, and becoming a real man, one of us: even, *One chosen out of the People*. *Psal. 89. 19, 20.* Grace, and love worthy to be minded, and remembered always by us, for in that, he is very Man, the *Son of Man* therein is manifest.

1. Gods great love, and condescension to us, in giving us the most excellent advantage of knowing him, and his will concerning us, in a more full, satisfying, and familiar way, then by any other, or former dispensation, for revealing himself to us. God in former times, by sundry ways, and in diverse manners, spake to the Fathers by the Prophets, to whom he made known himself, by Dreams, Visions, Angels, and such like appearances. And especially, by a more visible Demonstration of his presence, and audible speaking of his voice to them, out of the midst of the Fire, when he gave the Law upon Mount Si-

nai (which is said, notwithstanding to have been given by the Ministry of Angels. *Ab. 7. 52. Gal. 3. 19. Exod. 20. Deut. 45. 11, 12, 33. & 5. 10. 28. Heb. 1. 1.* But as for those ways of making himself, and his will known, they were more low and mediate, then now in his speaking to us, by his own, and only begotten Son. *Heb. 1. 2, 3.* Indeed, that of his giving the Law on *Mount Sinai* was accompanied with most certain, and undoubted evidences, of its being the voice and dispensation of God; such as never was vouchsafed to any people beside, or to them, at any other time. But that was with so much terrour and dreadfulness, that the people were not able to hear, or to bear it. Yea, *Moses himself*, its said, *did exceedingly fear and quake.* *Heb. 12. 18, 20, 21.* And all the people, when they heard the voice of the Words, with the sound of the Trumppet, and terrible Thundrings, accompaning Gods so speaking to them, and saw the Lightnings, the Fire, and the Mountain burning, or smoaking, shaking, and trembling under him, fled afar off; desiring of *Moses*, that they might no more hear God speaking after that manner to them: but that he would go near to God, and hear his Commandements, and bring it to them, and they would hear it, and do it. *Exod. 20. 18, 19. Deut. 5. 29, 30.* Behold, say they, *Our God hath shewed us his Glory, and greatness; and we have heard his voice out of the midst of the fire, we have seen to day that God speaketh with man, and he doth live; but now wherefore should we die? for that great fire will consume us, if we should go on to hear the voice of our God, we should surely dye: for is there any flesh that hath heard the voice of the living God, speaking out of the midst of the fire, as we have done, and yet doth live? Go thou near, and hear whatsoever the Lord our God shall speak unto us, and speak thou it unto us, &c.* Which

Which saying of the people God approved of, saying, *They have well spoken all that they have said. A Prophet will I raise up to them out of their brethren like unto thee, and I will put my words into his mouth, and he shall speak to them whatsoever I command him.* Deut. 18. 16, 17, 18. But there arose no Prophet like to Moses in Israel. Saith, Deut. 34. 10. Therefore God fulfilled their desire, and his own Promise, in his making his own Son, to be the Son of *Idan*. The Word by which all things were made, to be made Flesh; and in speaking forth his mind & will, yea himself to Mankind by him; for herein we have God speaking to us, & yet a Prophet raised up for us out of *Israel*, by whom he speaks. *Acts. 3. 22.* Such a Prophet of God, as is God himself. God speaking in, and by a man, a Son of Man: yea, such a Son of man, as is still God. The same that was in the beginning with God: yet so covered, and hid under the veil of the Flesh, or Manhood, that his voice verifies not from hearing it. Men might draw nigh to him, hear and speak to him, converse with him, and receive instruction from him, and thereby be drawn to God, to love and believe on him. Surely, this is a very great grace and favour of God a marvailous condescension of the Divine Majesty to us, in which, also he hath done for us; as *Job* sometimes desired of God for himself, And as *Elihu* answered him, to that desire: we find, that *Job* in his great Affliction and sore Temptations, had a great desire to speak to, and argue with God; only *Two things would he desire* of him, by way of caution. *viz.* That he would remove his hand, (his Blow, Rod, or stroke of Affliction) from him, and that his Terrour might not make him afraid. *Job. 9. 34, 35. & 13. 20, 21, 22.* And then saith he, *I will speak and not be afraid of him.* Or as it is, Chap. 13. *Call then and I will answer thee, or I will*

Speak, and let him answer me. He was sensible, that his hand was too heavy for him to bear : and he judged, that he was able by his presence to affright him, and fill him with terrours ; but might he be but freed from those Two things, *the weight of his Hand, or smart of his Rod ; And the terrour of his Voice, through the appearance of his greatness and Majesty therein.* Then an intercourse with him might be very advantageous. *Elihu* (whose Name by Interpretation is, *He is my God.*) Answers him, *Cap. 33. 6, 7. Behold, I am according to thy Word, instead of God. I am also formed out of the Clay. Behold, my terrour shall not make thee afraid, neither shall my hand be heavy upon thee.* This is most exactly granted to us in Jesus Christ, in his becoming *the Son of Man.* A real, very Man for us. One who was the Son of *Adam*, who was formed out of the Clay, and yet was instead of God : so as that, He was, and is God. And it was the Father that spake in, and by him ; and wrought the works that he wrought. *John 14. 8, 9, 16, 11.* There we have God speaking and making known himself, and his mind to us ; and yet, so as he neither laid his hand upon us to make us feel the weight of it. Nor his Rod, to beat us for our faults. But his Rod and Hand was upon him for us, *That through his stripes he might pass by us and heal us.* Nor was his appearance dreadful, but such, and with such humility, lowliness, and meekness, as that all, or any might have access to, and intercourse with him, *being found in the likeness of Men ;* even of ordinary men, nothing differing in appearance from them, except in goodness and holiness, as being without sin. Yea, not in the likeness of great men, or of the Princes of this World ; but only of mean men, in the form of a *Servant.* Such as any mean and poor men, as well, and as freely as the greater

ter and richer, might have the boldness and liberty to converse with him. *Phil. 2. 7, 8. Heb. 4. 15.* And so we find whole multitudes thronging to, and about him, to hear him, and see his Miracles : not running through fear from him, as they did at Mount *Sinai* ; but pressing upon him to hear, and see him. *Luk. 8. 4. & 12. 1. Matt. 13. 2. Mark. 1. 33. & 2. 1, 2, 4.* Yea, the poor, the halt, the maimed, and the most miserable Creatures, had free liberty and encouragement to repair to him, to hear, and see him, and be helped by him. And by him, God conversed with Men, and gave forth a more clear discovery, demonstration, and knowledge of himself, and of his will, and mind concerning Men, then formerly ; diverse ways, as to instance.

1. By his audible voice, doctrinally instructing men in the knowledge of God, and of himself, the Christ ; and of what God requires of men, and is behoofeful to them, in order to their welfare and Salvation. And this was one of his great businesses in the World, to teach the People the knowledge of God, and of his Kingdom, and of the way thereto. So we find him, Preaching, and Teaching the Word of God in the *Synagogues*, and in the *Temple*, and in the *Houses* and *Ships* ; and wheresoever the people resorted to him ; taking all occasions thereto. *Mat. 4. 17, 23. & 5. 1, 2. & 13. 1, 3, 4. Mar. 1. 14, 15, 21, 38, 39. & 2. 2. Mat. 26. 58. Luk. 21. 37, 38. Joh. 18. 20.* And he spake and taught them, as one having authority : even the authority of God his Father ; and not as the *Scribes*. *Mat. 7. 29. Joh. 7. 16, 17.* Therein, both declaring to men, the love and goodness of God to the World. *Joh. 3. 16, 17.* And his special love and goodness to them that believe on him. *Joh. 16. 27, 28.* And his perfect hatred of evil. *Mar. 9. 42, 43, 44, 48.*

48. And in a Word, both the name of the Father, *Joh. 17. 6.* And his Word, Instructions, or Commands, *ver. 7. 8.* With *Chap. 12. 49, 50.* And so what was, and is his will concerning us, that we might be saved and live. *Joh. 5. 24. & 6. 29. &c.* And all things whatsoever we need to know, believe, and practice.

2. By his walking, works, and doings; exhibiting God and his Name, and nature to the eyes of Men, as it were, as well as to their ears; for *he was God manifested in the Flesh. 1 Tim. 3. 16.* So as God, even the invisible God might be seen in him, as in his proper and most perfect Image. *2 Cor. 4. 4. Col. 1. 15.* Thence it is said by our Saviour, *He that believeth on me, believeth not on me, but on him that sent me; and he that seeth me, seeth him that sent me. Joh. 12. 44. 45.* And when Philip said to him, *Lord shew us the Father, and it sufficeth.* Jesus reproving and instructing him, made this answer, *Hast thou been so long time with me Philip, and hast thou not known me? he that hath seen me, hath seen the Father; and how sayst thou, shew us the Father? Joh. 14. 8, 9.* Signifying to us, that the invisible God, the Father of our Lord Jesus Christ, was so made manifest in him, that in perceiving, and beholding his power, wisdom, and goodness, love, holiness, meekness, patience, wrath, &c. The same Attributes of God, might be discerned and known, and so it might in him be seen; how able, and wise, and willing God is to help, save, and succour his poor Creatures; to forgive their sins, to heal their diseases, to succour them in their needs, instruct their ignorances, comfort them in their diseases. How loving, and good he is to all, and yet, how he hates their sins and sinfulness. And how especially, good and loving to the truly virtuous; such as are subject to, and followers of him,

him, &c. So that here God afforded to man a sight of himself, and of his excellencies in the Son of Man, and in his demeanours, and carriages, doings, and sufferings; that we might know him, love him, believe in him, obey and follow him, and be saved by him, and satisfied in, and with him. How great a benefit was this to the World, to have God so represented, and made manifest to them? and especially, to such in it; as closed with, and followed him out of their false Principles and ways, learning of, and obeying him: who *saw his glory, the glory as of the only begotten of the Father.* John 1. 14. So as it might in him be verified, what is said in *Psal. 68. 25. They have seen thy goings O God, the goings of my God, my King.* (That is Christ) *in holiness, or in the holy Place or Sanctuary.* Again,

3. By his walking as man, towards God and Man. He hath by his example, not only shewed us, what God is, and how he walks toward and among men; but also, how men ought to walk, and please God in their demeaners of themselves towards God and men: for, as he was man, the Son of man, walking in God, he hath given us a perfect pattern and example, of what God requires of, and likes in us men. As it is said, *He hath left us an example, that we should follow his steps.* 1 Pet. 2. 21. And as himself said, *I have given you an example (or pattern) that as I have done to you, so ye should do.* John 13. 15. And so he hath shewed us in himself, how we should obey the call and command of God his Father, to us. How we should perfectly love and trust in God, and commit our selves, and our ways to him; doing all things commanded by him, without murmuring, and without disputing. How we should patiently and quietly submit our selves to him in all tryals, temptations

rations and sufferings that he orders to us: perfectly casting our selves upon him therein, and trusting to him for his support and seasonable deliverance. And so therein he hath shewed us a perfect pattern of Humility and Patience. And so for walking towards men, he hath set us an example of perfect Charity, seeking the good of all, and doing hurt to, or seeking or desiring the harm of none: and yet how, when we seek to do them good, we should not have fellowship with them in their sins; but in meekness reprove them, and where need is, use sharpness therein: that is, where men are guileful and Hypocritical, proud and conceited, and there-through set themselves against Gods glory, and the good of others, under pretence of Religion and Piety towards him. And such were the Scribes, Pharisees, Lawyers, and the like; so smartly reprov'd by our Lord. *Mat. 23. Luk. 11. & 13. 14, 15.* So Christ also hath set forth himself as an example of subjection to the Magistrates, and of paying wrongfully, and to our own damage, what they demand of us, rather then give offence by contending with them, and striving against them therein. *Mat. 17. 24, 25, 26, 27.* As also, of patient putting up, and suffering injuries from them or others. *1 Pet. 2. 21, 22, 23.* And so of all Righteousness and goodness, and of all tender care of, and love to such as are good, or desire so to be; and to that purpose yeild themselves willing and ready to learn, that they may know, and obey the truth. *John 15. 9, 10. & 10. 15. & 13. 34. &c.* And he that saith, he abides in him, ought even so to walk, as he hath walked. *John. 2. 6.* And surely this in every branch of it was a very great grace, or gracious condescension of God to us men, that he in the person of the Word should be made
Flesh,

Flesh, and therein give us an evidence of himself, his name, nature, and will concerning us, both by his vocal Doctrine and Ministry; and by his own demeanour and walking in the Flesh; both shewing us the way of Gods walking towards man; and the way how man ought to walk towards both God and Men. But again,

2. In his being the Son of Man; that is, very man: he hath given us the greater ground of boldness and confidence in our dependance on him, and approach to God by him, as the Mediator of God and Man, and the high Priest and Apostle of our profession, in that thereby he hath both contracted an affinity and kindred to us (as is partly said afore) and hath had experience of what is in man; even of the weakness and frailty of the nature of man; and what temptations, oppositions, and evils from Men, and Devils they are exposed to, and meet with that walk with God, and by Word, and Conversation, witness against the wickedness of men; and warr against the lies and deceits of *Sathan*. As also he hath had an experimental knowledge, of the weakness of the nature of man, to stand under, and bear the Wrath of God; the hidings of his face from, or strokes of his hand upon him. Inasmuch as he being made man, the Son of man, hath proved the frailties of man; and as a good man, obeying his Father, hath grappled with the contradictions of sinners, and the rage and malice of evil man, and Devils: and as bearing our sins in his own body on the Tree, hath felt in his humanity, the force and power of the Wrath of God. And so also hath had tryal of poverty, reproaches, hunger, thirst, weariness, &c. Through which, he is the meeter to be the high Priest over the house of God, and the mediator for us. This the Apostle mentions. *Heb. 2. 17, 18. Wherefore it behoved him in all things to be made like to his Brethren, that*

he might be a merciful, and a faithful high Priest in things pertaining to God to make reconciliation for the sins of the people. For in that he suffered being tempted, He is able also to succour those that are tempted: And in Heb. 4. 14, 5. As the greatness of his Person in being the Son of God, and gone into the Heavens: So also the reality of his Manhood, and therein the experience he had of our condition, is made an encouragement to a bold and confident approach to him, and so to God for his mercy and grace, to be extended to us for our seasonable help: for so those words imploy, wherein it is said, Let us bold fast the profession of our Faith, for we have not an high Priest, that cannot be touched with the feeling of our infirmities: but was in all points tempted like to us, without sin. (And that was also for our great advantage, that he sinned not under any temptation, for he thereby is the more pure and acceptable to the holy and pure God, in all his actings for us with him.) Let us therefore go boldly, &c. Were there any sort of men of any Profession or occupation, that stood in need to Petition the King in any thing of concernment for their welfare, or for removing any impediment thereto, redressing any grievance or the like: of what great advantage would it be to them, to have a friend that is set up purposely by the King, to seek their welfare; so gracious with the King, as that there is none like him, with him: his ear, and eye, and heart and hand, all at his dispose as it were. And this person one advanced from among the men of that Profession and occupation; and one that himself had been sometime, before such his advancement, tryed, and exercised with the very same grievances that they now groan under, and seek redress in! Surely, in such a case, though they might have no encouragement to hope of success upon their own account, as being ignorant how to draw their

their Petition, and how to present it in such manner, as might be becoming the person and presence of one so Mighty; having been also rebels against him: yet, in the confidence of their friends interest in him, and faithfulness to them, how might they be assured of speeding, in putting up their Petition by his hand, and as directed, formed, and tendred by him? Such our case. Our Lord Jesus that came on purpose *into the world to save sinners*, and is gone up to the Father to be our friend with him. *A Prince and Saviour ever living*, as the great high Priest, *to make intercession for them that come to God by him*, is, *one of us*, as it were, a real man, and our kinsman, and hath been tryed with our infirmities, temptations, and grievances, and so *knows our mold and temper*, as to the weakness and frailty of it, by his own proper experience. And how also may that give encouragement to hope for mercy and help from him, as in mediating with God for us, so in ordering the government of God, as the great Prince and Lord over us, so as not to lay upon us more then we can bear; much less, more then is equal and right? He being also such a lover of us, as is manifest in the next consideration. Namely that,

3. He therefore became *the Son of Man*, and so a real very man, that he might be in a capacity to suffer, and offer for us, what was needful and behooveful for our Redemption from sin and death; and for obtaining for us Gods favour and blessing. It was his great business in coming into the World to save sinners. And to that purpose, to take away sin by the sacrifice of himself. *1 John 3. 5. Heb. 9. 26.* Now in all Sacrifices for Sin, there was the suffering of the Sacrifice to Death; that being given, and taken in exchange for the Sinner, who ought to have suffered else for his own sin; and then there was the offering of it up unto God on the Altar

as a gift, as it were, to him. Now, then Christ being come into the World to take, or purge away our sin by Sacrifice, was first to bear our sin on himself, even the punishment of it, and so suffer for it, as to satisfy Gods Justice, and make amends to the Law, that sin had violated; that so God might with equity and justice, release the punishment, and forgive the sinner; and so destroy the interest, right, and title of him that had the power of Death, that is the Devil, to urge for, or be an arbitrary inflicter of punishment upon us, according to his will. Christ, as in the form of God; and as God could not suffer the weight of our sin and punishment unto Death. Therefore it was behooveful, that he should be made in a nature capable of suffering: And what should that be for us men, but the nature of man, even the same that sinned? And so it's said in *Heb. 2. 14.* *Forasmuch, as the Children were partakers of flesh and blood, He himself also took part of the same, that by Death he might destroy him who had the power of Death, that is, the Devil.* As implying, that he could not have destroyed the Devil; that is, made null his Power and Jurisdiction over us, but by death. Nor could he have died to that end, if he had not been partaker of flesh, and blood with us; and therefore he took part with us, in flesh and blood; that is, *was made of a Woman and under the Law, in the similitude of sinful flesh. The Son of Man.* That he might be capable of suffering such things as Death and Curse for us, to redeem and deliver us from death, and curse, and from the fear of them. And to the same purpose he speaks of his offering, in *Chap. 8. 3.* *With 16. 5, 6, 10.* Every high Priest is appointed to offer gifts and sacrifices: wherefore also it was necessary, that this man should have something to offer. And what that was, is said. *Chap. 10. 5, 6, 10.* Namely, the body that God prepared for him; the body

body of his flesh that died. This through the eternal Spirit, being raised from the dead, he offered up unto God for us, as an *offering of a sweet smelling savour unto him*. In which God finding rest, and well-pleasedness; through him he is gracious and propitious to us. Upon this account therefore, and upon this mainly; it was needful, that Christ should be the Son of man, very man for us. For as *Adam* was something before he was a man; namely, dust and clay, something below the nature of man, and therefore in that form incapable of knowing, and praising God, till being made into a man, indued with a reasonable and understanding Soul, he was made capable: so even so Christ also was something before he was a man, something higher and better then earthly man, even the Lord in heaven, and therefore not capable, as being in the form of God of dying, and so of being an offering and sacrifice for man, so as in the Nature of man he was: and this is that, wherein the greatness of Gods grace was testified toward us, in making his only begotten Son the propitiation or propitiatory Sacrifice for our sins, to prepare him a body for us; and to lay the iniquities of us all upon him therein; And this is the foundation and bottom, as well as also the great and main matter of his declaration to us, of what concerns us to know; and the foundation and ground of his appearing for us, with his Father as Mediator of God and Man, and the great high-Priest over his house; and his being Man, (*the Son of Man*, Verily man) fitted him for this, both as thereby he had what to suffer in, and what to offer: as also, I might adde, as therein he became our Brother and Kinsman, as is said before: and so according to the Law of *Moses*. Levit. 25. 48, 49. The right of redeeming us, appertained to him. For the man that hath sold himself for a servant, must be redeemed.

deemed by one of kin to him, as is there said. And that he might hint to us all this grace of God, in these forementioned branches we may understand him, stiling himself *the Son of Man*. That's the Fourth.

Reas. 5. Lastly, he stiles himself *the Son of Man*; (or, as some read it, *That Son of Man*) with reference to that Prophecy of *Daniel* that went before of him, in which he was represented in such an appearance, and so declared: that he might signifie, that he is *that Son of Man* of whom the said Prophet wrote, and spoke in his said Vision. And so to shew himself to be what is therein signified; which, what it was may be perceived by considering the place. It is in *Dan. 7.* Where God shewed to *Daniel* the things that were to come to pass in the World. The Kingdoms that should be set up and take place therein. And so he saw first *four great Beasts* arise up out of the Sea, which the Angel afterwards tells him should be *four Kings*; that is, succession of Kings, or Kingdoms with their Kings, as may appear by comparing *ver. 17.* With *ver. 23.* Now those four Beasts, Kings, or Kingdoms, were the four Kingdoms or Empires of the *Gentiles* or *Heathen*, that should with their Kings and Emperours have the great command of the Earth; and they are represented like Beasts there (or as the word properly signifies, Wild, or Savage Beasts; as the Lyon, Bear, Leopard, and the fourth, a composure of them all. *Ver. 7.* With *Rev. 13. 2.*) To signifie, and imply, the Savageness, Brutishness, and unreasonableness of those Governments: That they should rule by Might, Will, and Power, more then by (yea with a neglect and contempt of) right, reason, and equity, as indeed they have generally done. But then in *ver. 13.* There is a Vision of one said to be like *the Son of man* coming in the clouds of Heaven, brought near to the ancient of days; to whom was gi-
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ven dominion and glory. And a Kingdom, that all Nations, Peoples and Languages should obey and serve him. Now this is afterward interpreted to be the Kingdom of the Saints, or of the People of the Saints of the most high God. ver. 26, 27. In which, Christ shall be the great King and Governour; and he therefore is principally and properly denoted by that one like to the Son of Man, to whom was given the Dominion, Glory, and Kingdom, as was before expressed. But by the opposition of this mention of his appearance, to the mention of the appearance and resemblance of the other Kings and Kingdoms is denoted doubtless: not only, that he should be a real Man, as to the verity of his human nature, to whom the Kingdom should be given: But also, that he should be as the Son of Man, as to his Government, and ordering of the Kingdom, in distinction from, or opposition to those that would be, and Govern like Savage and Ravenous Beasts. Namely, that he should Govern, and his Kingdom be governed, or ordered, by right, reason, equity, mildness, gentleness, and discretion, &c. Which things belong to man as made of God, and in distinction from the Bruit and Savage Beasts. And so that He should reign in righteousness, and his Princes (the Saints reigning with him) should decree Justice and govern with Law and equity. Isa. 32. 1, 2. Now our Saviour in calling himself the, or that Son of Man. May (and as I apprehend did) therein imply, and signifie, that he was that person spoken of in that Vision and Prophecy; to whom the Kingdom and Glory, and Dominion was appointed, and should be given of God. To whom, all Peoples, Nations, and Languages owe obedience and service. And who should and will Judge the Nations of the Earth (both as to that Judgment exercised in his Word and Providences, and by his Spirit now: And as

to his ordering the Government of God, judging, disposing, and reigning at the last, in his glorious Kingdom with his Saints) in equity and righteousness, according to the rules of that reason that is sound indeed: even according to the word and mind of God. To this purpose it is also, that our Saviour said, *John 5. 22, 23, 26. That the Father judgeth no man, but hath committed all Judgment (or Government) to the Son, that all men might honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father that sent him. And he hath given him power to execute Judgment also, because he is the Son of man; even the or that Son of Man; who in the night Visions were seen to be brought nigh to the ancient of days; to whom the Dominion, Glory, and Kingdom was given. And that phrase [because he is the Son of Man] in this view of it implies also because of his equity, reasonableness, sound judgment, wisdom, and discretion, with freedom from all brutish ignorance, self-will, unrighteousness, cruelty, unreasonableness, partiality, and such other passions and dis-affectations as too commonly blind other Governours, or persons that exercise Authority.*

Such may be the reasons of Christs being stiled, or stiling himself *the Son of Man*. Every of them worthy to be duly considered by us, and rightly improved for moving us to love, and thankfulness to God. High-prizings, and ready receipt of, closing and complying with the Lord Jesus Christ, in his addresses to us; his gracious calls to, and counsels of us: turning at his reproofs, obeying his commands, and submitting to his rule and Government in all things. Having hope and confidence in his graciousness, who hath shewed such love and respect to us; and is so nearly related to, yea, become one with us.

But I shall pass on to the remaining particulars now, to be considered from this Scripture in hand by us.

CHAP. V.

A twofold sence of the Phrase of lifting up; and what is implied in it in the latter sense especially,

THE next thing then to be considered by us is, That this Son of Man, the Lord Jesus Christ must be lifted up. Concerning which Phrase, it is to be minded, that it signifies two ways, as used in the Scriptures.

1. *To lift up.* Is sometimes to take away; or so to lift up, as to take away by lifting up from the place or station one is set in, by putting him to death: and so the phrase of lifting up, is used in the interpretation of the Dream of Pharaohs chief Baker. Where it is said, Gen. 40. 19. *Yet within three days shall Pharaoh lift up thine head from off thee, and hang thee on a Tree.* And in ver. 20. It is said of Pharaoh, *That he lifted up the head of the chief Baker; hanging the chief Baker, as Joseph had interpreted.* ver. 22. And in this sense, to lift up, is to take away, more properly by such a death, as in which the body is lifted up from the Earth, as to be hanged on a Tree. And so its applyed also to our Saviour, with respect to his death, and the manner of it: as the Jews also understood him. John 12. For having said. *And, I if I be lifted up, will draw all men to me.* It is added, *this spake he, as signifying what manner of death he should dye.* As implying, That the Phrase of lifting up, had respect to his Death; and that the Jews understood it, of a way of dying is apparent in the next verse,

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where it follows, *The people answered him, we have heard out of the Law, that Christ abideth for ever: how sayst thou then, the Son of Man must be lifted up! who is this Son of Man?* Plainly implying, that they understood his words (after an use of it in the *Syriack* Language, then frequently or usually spoken by them) to import, a taking him away by death. And then the Evangelist, notes, in the verse before [*that this he spake signifying what (or what manner of) death he should dye*] may plainly include in it, his being hanged on a Tree (as *Pharaohs* chief Butler was) in a sort. And as Christ is said to have been, in his being Crucified, *Act. 5. 30. The God of our Fathers raised up Jesus whom ye slew, and hanged on a tree.* And the same expression is used by the same Apostle *Peter. Act. 10. 39.* And by the Apostle *Paul* it's implied in *Acts. 13. 29.* in saying, *They took him down from the tree.* And more plainly in *Gal. 3. 13.* In saying, *Christ hath Redeemed us from the curse of the Law, being made a curse for us. As it is written, Cursed is every one that is hanged on a tree.* Where the same way of punishing, that is called by *Moses*, a hanging on the tree is applied to Christs being Crucified. Though yet possibly there may be more in that expression [*signifying what manner of death he should dye*] viz. That he should dye as a Sacrifice, as a publick propitiatory Sacrifice for us, a ransom for all, *1 Tim. 2. 6.* And in this sense Christ was lifted up by men; they lifted him up from the Earth, so as to take away his life from off the Earth, or to cut him off from the Land of the living. As the phrase is, *Isa. 53. 8.* And so it was fore-said by our Saviour, *John 8. 28. When ye have lifted up the Son of Man, then shall ye know that I am he, and that I do nothing of myself, &c.* Where it is evident, that he was to be lifted up in this sense by the Jews. For it was the Jews (*The hands*

of wicked men that slew him, and hanged him on the tree) that lifted him up in this sense. And in that sense it behoved him to be lifted up even by men, that all things written of him might be fulfilled. As it is said, *When they had fulfilled all things written of him, they took him down from the Tree.* That is, When they had put him to death, the death of the Cross, slain him, and hanged him on the tree, with all the spite and violence against him they used in reviling him, giving him Vineger to drink, parting his Garments, and casting lots on his Vesture, piercing him with a Spear in his side, &c. (for all these things were fore-prophefied of him) *They took him down, &c.* Implying, that their so slaying him, and putting him to death, their hanging him on a tree, was written of before, and therefore was to be fulfilled; for the Scripture cannot be broken; as is said by himself, *John 10. 35.* That is, They must be fulfilled: as he also implied in his saying to Peter, *Thinkest thou not, that I could pray the Father, and he would send me more then twelve Legions of Angels?* But how then shall the Scriptures be fulfilled, that thus it must be? *Mat. 26. 54. & ver. 56.* All this was done, that the Scriptures of the Prophets might be fulfilled. See also, *Act. 3. 18. Mat. 27. 35. With Psal. 22. 16. & 69. 21. Zech. 12. 10. With John 19. 34. 37.* As also, he must and ought thus to have been lifted up, that the purpose of God might be accomplished: For they did herein whatsoever his hand and his counsel had before determined to be done. As is said, *Acts 2. 23. & 4. 27. 28.* That so we might be redeemed from the curse of the Law by his being made a Curse for us, as is said *Gal. 3. 13.* Now seeing he was thus lifted up, and there was such a necessity for it too, this sense of his being lifted up must necessarily (if not most directly) be here included. And to the use of the word *lifting up* in this sense, might be

referred the lifting up of the Talent of *Lead* with the *Epha* into which it was cast (signifying wickedness) to be removed into the Land of *Shinar*. Zech. 5. 6, 7. And the lifting up of the Sacrifices upon the Altar to be burnt up. But I but mention them. But

2. To *lift up* signifies often, to *exalt*, *magnifie*, or *glorify*. And so the same phrase of lifting up the head, is used by *Joseph* too, in his interpretations, in a quite contrary sense to the former. In Gen. 40. 13. 20, 21. For interpreting the chief Butlers Dream, he tells him, *Within three days shall Pharaoh lift up thy head, and restore thee into thy place, and thou shalt deliver Pharaohs cup into his hand. And it came to pass (saith vers. 20.) That the third day, which was Pharaohs birth day, he lifted up the head of the chief Butler, and he restored the chief Butler unto his chief Butlership again.* And so the lifting up the horn, was the exalting, and lifting it up on high. Psal. 75. 10. And according to the Spirit, the exalting or magnifying the Kingdom and Power of Christ and his Saints. 1. Chron. 25. 5. And in this sense also Christ was to be lifted up; that is, exalted: and that both by God and Men, as we may see. And in this sense, the same Greek word here rendered *lifted up*, is often translated, to *exalt*, or to be *exalted* or *magnified*. As in Mat. 23. 12. Luk. 14. 11. & 18. 14. Act. 2. 35. & 5. 31. But in this sense of *lifting up*, there is something implied, even that which was done, and included in the former sense, or way of his being lifted up: Namely,

1. That he was, or is down, as it were; made low, and in a low place, condition, or esteem. For as when the Psalmist had said by the holy Ghost, *Thou hast ascended up on high.* The Apostle from it infers, *Now that he Ascended, what is it but that he first Descended into the lower parts of the earth?* Psal. 68. 18. With Ephes. 4. 8, 9. So

we may say here, in that he saith, *The Son of Man must be lifted up*. What is it, but that the Son of man was below, or was down, in a mean state or posture ; and in a lower place then that, to which he must be lifted up? And surely so he was; and in some sense is so yet. As to say,

1. In respect of bodily place. This Son of man was (though now he is not) here upon the Earth, born here, and living, walking, acting, and conversing here. Though he was the heavenly One, the Lord in Heaven; yet, he came from Heaven, from above. As it's said, *He that cometh from above, or from Heaven, is above all*. John 3. 32. He was above, in respect of what he was before he was manifest to men. But he descended into the lower parts of the Earth; the lower parts of Gods Creation, the Earth. Yea, into the lower parts, *the heart of the Earth*. Ephes 4. 9. Matt. 12. 40. And so it's said by him. *And I when I am lifted up from the Earth will draw all men to me*. John 12. 32. He was then on the Earth, and thence to be lifted up on the Earth in respect of place. And

2 In respect of State; in respect of what God did to him; and what he submitted and yielded up himself to: he was in a low and humble state and appearance among men in the world; being of rich made and become poor, *that we through his poverty might be made rich*, 2 Cor. 8. 9. Of one in the form of God, *not thinking it robbery to be equal with God*. He was made in the form of a Servant; and was found in the fashion and habit of a man, Phil. 2. 6, 7. Being made of a Woman, he partook with us in Flesh and Blood, and was made under the Law, in a Bondage and Servile state. *A Servant to Rulers*; though he was Lord of all, Gal. 4. 4, 5. Isa. 49. 7. Born of a mean and poor parentage; as was evident in the entertainment given them in the Inn when his Parents were thrust into the Stable, and

and he when born was entertained there in a Manger. As also, by the offering of his Virgin-Mother, offering, according to the appointment of the Law of *Moses* for poor people, whose hand or sufficiency could not reach to the offering a Lamb. Viz. *A pair of Pigeons, or two Turtle Doves*. Luk. 2. 7, 24. With *Levit.* 12. 8. As also in that his reputed Father, to whom the Virgin his Mother was espoused, was not a person of any great port in the World, or in any office or dignity; but a *Carpenter*, as he was called. *Mat.* 13. 53. Yea, and it appears, that he himself sometimes wrought of that Trade; being therefore called by way of reproach *the Carpenter*. *Mark.* 6. 3. And when he manifested himself to *Israel*, he was not attended with any great followers: but his Disciples were noted to be illiterate and mean men, *Fishers, Tole-gatherers*, and the like. So as that the people stumbled at that matter; saying, *Have any of the Rulers or Pharisees believed on him, but this people that know not the Law are accursed*. *John* 7. 47, 48. Yea, and he himself, when one said, he would follow him; replied, *Foxes have their holes and the Birds of the Air have their nests; but the Son of Man hath not whereon to lay his head*. *Luk.* 9. 58. Yea, and he went lower, descending into the lower parts of the Earth; into great sorrows, and sufferings, agonies, and overwhelmingings of his heart, so as to the Death and Grave, Dying the Death of the Cross; the only accursed death. *Dent.* 21. 22, 23. With *Gal.* 3. 13. Being therein numbered with Transgressors: yea, and being dead, he was taken down and laid in the Earth, in the heart of the earth, (as we noted before) *Mat.* 12. 40. *Making his Grave with the rich, and with the wicked in his death*. *Isa.* 53. 9. Yea, he was compassed about with the snares of death, and the pangs of Hell caught hold upon him, so as he found we and sorrow. *Psal.* 116. 2, 3. & 18. 4, 5, 6. *A Worm and*

no Man, a Man of sorrow, and acquainted with griefs. Yea, his Soul went down into Hell, in his great sufferings, for our sakes; as his not being left there implies, *Act. 2. 27. 31.* So low was he brought; and this was low indeed, lower, not only then the Angels, but also, as to his abasement therein, then other men: and from such a casting down, was he to be lift up. *Job. 22. 29.*

3 In respect of his esteem with, and among men: He was, and so is still, too low in Mens hearts, in their thoughts, and accounts of him, and affections to him. There he was very low in all his appearance: in his Birth when they afforded him not room in the Inn. And in his Life, when they that were his own, received him not, though he came to them in his Fathers name: even in the name, power, and authority of God. *John 1. 11. & 5. 43.* Doing such things as none else did, and speaking such things, as none else ever spake. Yea, they not only received him not, but also rejected, and despised him. As it was fore-prophefied. *Isa. 53. 1, 2, 3.* *Who hath believed our report? and to whom is the arme of the Lord revealed? For he shall grow up as a tender plant before him: as a root out of a dry ground. He hath no form, nor comeliness, and when we see him, there is no beauty, that we should desire him. He is despised and rejected of men, a man of sorrows, and acquainted with grief. (As an hiding of faces from him, or from us, or) We hid as it were our faces from him; he was despised, and we esteemed him not.* Yea, he was laden with scorns and reproaches to the breaking of his heart. *Psal. 69. 20.* He was reputed, and reproached as a *wine-bibber, and a Glutton;* because he came eating, and drinking. Yea, as a friend of Publicanes and Sinners. *Mat. 11. 19.* He was traduced and Blasphemed, as if he had been a Samaritan and had a Devil. *John 8. 48.* Yea, as if he cast out Devills by Beel-zebub the Prince of Devills. *Luk. 11.*

15. Nay,

15. Nay, they called him by the name of *Beel-zebub* the *Prince of Devils* himself; as is implied, *Mat. 10. 25*. They traduced his Doctrine and doings; as if he was a *Sabbath-breaker*, a *Deceiver*, a *Seducer* of the people, a *Blasphemor*, an enemy to *Cesar*; and whatsoever else *Sathan*, and their own malice could suggest. So that herein his visage was more marred than any mans, and his form, more than the Sons of men, *Isa. 52. 13, 14*. But how much more did they shew their low esteems of him in his Death, when coming out against him, as against a Thief, or evil doer, with *Lanthorns* and *Torches*, *Swords*, and *Staves* to apprehend him, they took him with wicked hands, and leading him away bound to the high-Priests, from one to another, from *Anias* to *Caiaphas*, they there falsely accused, and condemned him, as guilty of *Blasphemy*; and then offered manifold indignities to him. They spit in his face, buffeted him, and smote him with the palmes of their hands: taunted him, reproached him, and spake many things blasphemously against him, *Luk. 22. 63, 64, 65*. And in the mean while, as one of his own Disciples had before betrayed him; and the rest left him in his troubles, and fled: So the first, and forwardest of them, even *Peter* denied him. Then he was led to the Civil Magistrate, and there falsely cryed out against, as a maintainer and keeper of *Seditious Conventicles*, or Meetings. For, what else signifie their sayings, that he perverted the Nation, and forbad Tribute to *Cesar*? And the Magistrate, even against his own mind and conscience, was urged and perswaded to Condemn him, and deliver him up to them to be Crucified: wherein a Murderer was let go, and preferred before him; when also the Powers of Darknes had their force upon him: and both *Jews* and *Gentiles* insulted over him. *Herod*, and *Pilate*, though enemies before, were made friends about him. The rude Soldi-
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ers offered all reproachful abuses to him: they striped him, and put on him a purple Robe in derision; platted a Crown of Thornes, put a Reed in his hand, bowed the knee to him, and cryed in mockage, *Hail King of the Jews*. Yea, and then they spit on him, smote him on the head; and when they had done their mind to him, led him away and Crucified him: and therein also shewed their cruelty further, in giving him Gall as it were in his meat, and Vinegar to drink, *Psal. 69. 21*. Yea, the high Priests, the Scribes, Elders, and rest of the people: yea, and very Malefactors taunted, and reviled him as he hung upon the Cross. And this the rather, because the wrath and Curse due to us for our sins, lying heavy on him, he was filled with sorrow and deep distress, and was as one weak in their hands, that could not rescue himself from their abuses; and cryed out, as forsaken of God. Whence they judged him, *stricken, smitten of God and afflicted*. Though indeed, *He was wounded and tormented for our transgressions, bruised for our iniquities; the chastisement of our peace fell upon him, and through his stripes we are healed, Isa. 53. 4, 5*. But these things did not appear to men, in his humiliation, his judgment being taken away. And therefore also, in, and after his Death, they deemed him a Deceiver, and took care to shut him up fast in his Sepulchre, lest his Disciples stealing him away in the night, should cry him up, as if he was risen from the Dead: Which they also suborned the Soldiers to report when he was risen; That so they might still keep him from finding any credit or respect in the World: Whence also, he was yet through the false and subtile endeavours of men, and Devils (God permitting it, both as a just punishment upon, and means of hardning the impenitently wicked, for their malicious wickedness: and as an occasion of the more clear manifestation of his Di-

vine Power and Virtue, to such as he accounted worthy thereof) vilified and contemned in his Doctrine, and blasphemed in his Person after his Resurrection, by all whose eyes through unbelief *Sathan* prevailed to blind, That the light of the glory of the Gospel of Christ, the Image of God should not shine into them. 2 Cor 4.4. And so he stands yet in the hearts of the *Jews*, the veil being hitherto over their hearts: and too much in truth, as to the hearty esteem of him, and faith in him, in, and among the *Gentiles*; yea, even the professed Christians too; who too generally strip him of his own apparel, his own appearance, as represented in the plain, faithful preaching of the Gospel; And put on him a purple Robe, rendring him, as a Worldly Christ or King, suitable to the Whore or false Church. Rev. 17.4. And Crown him with Thorns, with honours as little delightful to him, or fruitful to others, as Thorns are; And put a Reed in his hand for a Sceptre, a mock Power; as if his threatnings and punishments were not much to be dreaded: and what they attribute to him, they turn against himself, and Sovereignty, &c. But of that I shall not here enlarge. What is said, evidences his being low, sometimes both in himself, and in mens esteem of him; And too low in this latter respect; too generally yet, and that's one thing implied in this phrase, *That he must be lifted up*. But yet further,

2. That he is the subject of this lifting, or to be lifted, up, as he is the Son of Man; Not as he is the Son of God simply considered: though he be also the Son of God. It is the same person, that is both the Son of Man, and the Son of God, in different respects. Yea, the only begotten Son of God; yet our Saviour saith not, the Son of God must be lifted up, but the Son of Man; and good reason for it: for it was not as the Son of God, simply considered

sidered that he was low; for therein the Nature of Man was exalted, in being made the Son of God: and that also was one act of his exaltation, as the Son of Man, or seed of David. He, as the Son of God abiding, only, as the Son of God, without Being, made the Son of Man, had not therein been low or abased, but had abid in his proper height, incapable of higher exaltation in himself: but it was the Son of God, become the Son of Man, that was abased and low, and therefore as the Son of Man (though also the Son of God, in that form or state) that was to be exalted or lifted up. Which is worthy to be noted, against those who make the humanity of Christ to be but a dispensation made use of for a time; that is, till the Spirit was sent forth to be the Comforter: and then as Moses and his ministration passed away to give place to Christ and his Ministration, when he came in the flesh: So Christ his flesh, or his being in it, was to pass away and cease. And mens minding his flesh, humanity; or dispensation thereinto pass away, in the coming of the Spirit. Indeed, his appearing in the flesh, to Minister in it, and as a man, by personal acting, preaching, and working Miracles visibly among men was to cease, not at the coming of the Spirit, but before it, and to make way for it, to be poured forth upon the Disciples; that they in, and by it, might be inabled and strengthened to minister in his stead. But his Flesh or Body, neither ceased to be in him, nor to be useful to, and for us, and needful to be known, understood and considered by us, even after the Spirit, was sent forth upon the Apostles; for the Spirit when he came, witnessed of him who was in the Flesh; and confessed him (not come in the Spirit but) come in the Flesh. Saith, 1 Joh. 4. 2. And every Spirit that confesseth not Christ come in the flesh, but lays him aside in that consideration, as no more needful to be eyed or known (and so that speaks of

him

him, as gone out of the flesh; except they thereby only mean, out of his frail infirm state) *is not of God: but is the Spirit of Antichrist that was to come into the World; and now is in the World.* ver. 3. It is the Son of Man, which the Spirit cannot be said to be, *that is, to be lifted up.* Let that be minded by us.

3. I might also note, that in saying the *Son of Man must be lifted up*, there is implied some agent to lift him up; for where there is a subject to be wrought upon, there is also in what is wrought upon, or about it; something that acts, or works; as when any thing is heated, there is something heats it. When any thing is beaten, there is something, or person beats it. So, when any thing is exalted, or *lifted up*, there is some thing, or person exalts it. As *Moses lifted up the Serpent in the Wilderness*: so there is some body, some persons, or person that must lift up the *Son of Man*; which we shall inquire into, and consider who, or what it is in our speaking further to the act it self, of *lifting him up*. Which we come now to consider, more fully; as taken in the second sense of that expression, as the *lifting up* signifies, to Exalt, or Magnific.

C H A P. VI.

A Twofold way of Exalting the Son of Man; either by real Action upon his person, namely: Or by demonstration of him, and his worth and excellency to others. The former of these is here enlarged upon.

NOW Christ the Son of Man, may be capable of lifting up, or being exalted, two ways, suitable to the twofold way of his being low: that is,

1. As to real and Personal Exaltation, by something acted upon himself. Or,

2. As to Demonstration and Manifestation of him to others, for exalting him in their views, and esteems. Let us consider these Two ways distinctly. And so, 1.

1. As to the former; He was exalted and lifted up of God, even the Father. He exalted, lifted up, and glorified him, as was behoveful and needful for us; in diverse Acts. As to say,

1. In his taking the Humanity, or Seed of *David*, *Abraham*, and so of the Woman. The Son of Man into unity of Person, with his Eternal Word, or only begotten Son. As was hinted by the way before. And this was a great favour to, and exaltation of that Seed. As it is said, *I have laid help upon one that is mighty. I have Exalted one chosen out of the People*, Psal. 89. 19. And *that holy thing that shall be born of thee, shall be called the Son of God*, Luk. 1. 35. Though indeed this was rather a lifting up, that Nature, then that Person.

2. In his calling him forth, to suffer for us; or rather, his accepting him, and his sufferings for us, as a valuable price of our Redemption, a satisfaction to his Justice, and

and Sacrifice, or Atonement for our sins. And so our Saviour himself may be understood to say, when speaking of the hour of his sufferings; he saith, *John 12. 23. The hour is come, that the Son of Man should be glorified.* And when Judas was gone out to betray him into the hands of sinners; he said, *Now is the Son of Man glorified; and God is glorified in him. John 13. 31.* And with that agrees the Apostle, in *Heb. 2. 9.* Where he saith, *That Jesus was Crowned with glory and honour, for the suffering of Death: that he by the Grace of God might taste Death for every man.* Not only that he was glorified through sufferings, but that he might taste Death. And indeed, as the other, so this also was a great glory and honour (though a great abasement in the World, and suffering in himself, as he was the Son of God) that the Father should account and value him at so high and great a rate, as to judge him, this Son of Man, of sufficient value to answer for, and expiate the sins of the World. Whereas, all other Sacrifices (though *all the Beasts of Lebanon*) could not be sufficient for a burnt sacrifice: nor all the Wood in that mighty Forest sufficient to burn, to kindle that fire, that should consume that, that should be pleasing to him for any mans sin, *Isa. 40. 16.* *Not thousands of Rams, nor ten thousand rivers of Oyl, no nor the fruit of the body, even the first-born, for the sin of the Soul.* *Mic. 6. 7.* No nor the richest, wealthiest man in the world, how ever full of riches, or high and mighty, could by all his riches (though he offer them all, or lay them all out in Sacrifices, to be offered up to God, for any one man though his dearest brother) could make an expiation of his sins, so as to give thereby a sufficient price to God for him, that he might live for ever, and not see Corruption. So precious is the Redemption of the Soul. *Psal. 49. 7, 8.* Yet God hath accepted the abasement, sufferings, and sacrifice of his Son, the Son of Man; as a valuable, sufficient Ransom

Ransome for all men; so as through him to preach remission of their sins, to them, and justifie all that believe on him, upon that account, from all things, from which they could not be justified by the Law of Moses, and all its sacrifices: yea, so as to justifie all from that first Sentence of Condemnation, so as they shall none of them perish therein, but be all raised up again there-from. The Free gift herethrough abounding to all men, to the justification of life. Rom. 3. 22, 23, 24. & 5. 18. 1 Tim. 2. 6. 1 Cor. 15. 21, 22. This honour God put upon none else, Man or Angel, to call them forth to that Judgment, to satifie for, and redeem any man from death, and destruction. But he hath so magnified his Son, as to look upon him, as sufficient to be the propitiation for the sins of the whole world. If it be a magnifying a man (as Job saith) to take pains with him, in visiting him every morning, and trying him every moment that he might purifie, and purge him from sin, and render him fit for fellowship with him, Job 7. 17, 18. Surely, then it was much more a magnifying the Son of Man, and a greater account made of him, to take him as an offering and oblation, a ransome and expiation for the sins of the whole World; so as upon that account to uphold; and spare the whole World, during the day of his grace and patience; and to justifie, and save for ever, all that come to God, and abide with him, in, and through him.

3. In his raising him up from the Dead; which was an eminent Act of the exaltation and lifting up of his Person. A lifting him up from the gates of Death, that he might shew forth his praises in the gates of the Daughters of Sion. As is said, Psal. 9. 13. And of this raising him up from the Dead, may that be understood prophetically that is written in Psal. 30. 1, 2. Where this Phrase is used, of lifting up. I will extol thee O Lord, for thou hast lifted me up, and hast not made my foes to rejoyce over me. Comparing it with ver. 3.

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Where he saith, *O Lord, thou hast brought up my Soul from the Grave. Thou hast kept me alive, that I should not go down to the pit.* Or rather (as the Hebrew Word more properly signifies, and as Symmachus reads it) thou hast quickned me, or made me alive again, from my going down into the pit. Or as some read it, from them that go down into the pit: in which he also was mightily declared, to be the Son of God with power, Rom. 1. 3, 4.

4. Most fully in his exalting him at his right hand, in his Ascension, and taking him up into his own Glory: that's called an exalting, or lifting him up. *Act. 5. 31.* For it's the same Word that is here Translated, *lifted up.* *Him hath God exalted (or lifted up) with his right hand, a Prince and Saviour, to give repentance to Israel, and forgiveness of sins:* This was most evidently and fully a glorifying of him, according to what himself also said, *John 13. 31, 32.* *Now is the Son of Man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him, in himself; and shall straight way glorify him.* Of this it's said, *God raised him from the dead, and gave him glory, that your faith and hope might be in God. 1 Pet. 1. 21.* A lifting him up indeed. For herein he was lifted up.

1. As to place: both out of Grave and Hell, and also out of, and above the Earth, into the heavenly places; as in *Ephes. 1. 20, 21.* *He raised him from the dead, and set him at his own right hand in the beavenlies, or heavenly places; for he is not entered into the holy places, made with hands: into which the High Priests under the Law, used once a year to enter, but into Heaven it self. Heb. 9. 24.* To which agrees, *1 Pet. 3. 22.* *He is gone up into Heaven. Yea, far above all Heavens. All these visible, and perceptible heavens, or what are known to us. Ephes. 4. 10.* *Into Heaven it self, and far above all Heavens.* As opposed to the Earth, from which he Ascended and went; and whence other

other high Priests used to Minister. *Heb. 8. 4.* Unto which Earth, he shall descend again from Heaven, when he comes again to Judge the World in righteousness. *Act. 1. 11.* *1 Thes. 4. 15, 16.* As he was not in the Grave, when he was risen: So being now in Heaven; he is not upon the Earth, in respect of that body, and personal Being, in which he Ascended, and went up to Heaven. He was taken up into Heaven. So as he truly said, *I am no more in the world, but I come to thee.* *John 17. 11.* And I leave the World, and go to the Father. *John 16. 28.* And, *me ye have not always.* Namely, present with you in body; in such a manner, as he said, *The poor ye have always with you.* *Matt. 26. 11.*

2. In respect of state, He is lifted up, and exalted to dignity and honour; into a more excellent and glorious condition, then either he himself was in here among men: or then other, either Man, or Angel is in, A State

1. Of greater felicity then ever any other man, or Angel was, or is in; his Body, which was here subject to many infirmities and weaknesses, in the similitude of *sinfull flesh*, capable of being put to pain and smart, and sensible of troubles, and injuries; yea, actually abased, dishonoured, and made vile: is now glorified, and become glorious. *A body of glory*, as its called in the Greek. *Phil. 3. 20.* And such is its Glory, that in its appearance from Heaven to St. Paul the glory shining from it, was in brightness, far surpassing the glory of the Sun at mid-day. *Act. 9. 5. & 22. 6. & 26. 13.* Compared with *ver. 16.* And *Chap. 22. 14.* With *1 Cor. 9. 1. & 15. 8.* Yea, the glory of its shining to him, struck him blind, so as that he could not see; so as the glory of the Sun in its greatest brightness will not (at least on such a sodain) at any time do. *Act. 22. 11:* And as for his person, he is so in the presence of God, and so immediately beholds his face, and is filled with his fa-

your and glory, that he is in that fullness of joy that is there. in, and of the pleasures that are there for evermore. The hope and assurance of which, exceedingly animated and encouraged him in his sufferings, and unto them; so as to endure the Cross, and despise the Shame; as appears, comparing Heb. 12. 2. With Psal. 16. 8, 9, 10, 11. Which the Apostle Peter applies to Christ, as Prophetically fore-seen and spoken of him. Act. 2. 25. This excellent and most happy State was the Son of Man to be lifted up into; and accordingly into it he is lifted up, and exalted. Being glorified with Gods own self, with the glory he had with him, before the world was. John 17. 5. The Son of Man, or Christ in the Nature of Man, being taken, or received up into glory. 1 Tim. 3. 16. So owned of God, as no other, either Man, or Angel. So favoured, as to have it said to him, so as to none of the Angels. *Thou art my Son, this day have I begotten thee.* And, *Sit thou on my right hand, till I make thy foes thy foot-stool.* Heb. 1. 5. 13. Yea, All the fullness of the God-head dwells in him, bodily. Col. 2. 9.

2. A State of greater Authority, Power, and Majesty. For he is set above all Authorities, Principalities, Powers, Thrones, Might, or Dominion: yea, and every name that is named; not only in this World, but in that which is to come. Eph. 1. 21. For, *He hath put all things under his feet.* And, *Given him to be Head over all things, to his Church.* ver. 22. The Head, top, or chief of all Principality, and Power. Col. 2. 10. Not only, Lord of Lords, and King of Kings. Gods first-born, higher then the Kings of the Earth. As Rev. 17. 14. & 19. 16. Psal. 89. 27. But he is also A great King, above all Gods. Psal. 95. 2. Angels, and Principalities, and Powers, being made subject to him. 1 Pet. 3. 22. Lord of all. Act. 10. 36. Being made (in the Nature of Man) so much better, higher, and more glorious then

When the Angels, as he hath by inheritance obtained a more excellent name than they: being, not only owned of God, as his Son, begotten by him from the dead, to all this excellent glory, dignity, and majesty; even to be set at his right hand, on the Throne of Majesty in the highest. Heb. 1. 3, 4, 5, 13. & 8. 1. But as set on Gods own Throne. Rev. 3. 21. So as it's said to all other Potestates and Powers. Let all the Angels of God. Or (as in Psal. 97. 7.) Worship him all ye Gods. And again, to him it is said: Thy Throne O God endureth for ever. The Sceptre of thy Kingdom, is a Sceptre of Righteousness, (or a right Sceptre.) Thou hast loved righteousness, and hated iniquity. Therefore God, thy God, hath anointed thee with the oyl of gladness above thy fellows. Above all other Gods, Potentates, or Powers, among either Men or Angels. And thou Lord (Jehovah) in the beginning hast laid the foundations of the Earth, and the Heavens are the work of thy hands; they shall perish, but thou remainest: they shall all wax old as a Garment, as a Vesture shalt thou change them. Or fold them up. And they shall be changed, but thou endurest, and thy years shall not fail. Heb. 1. 6, 8, 9, 10, 11, 12. Yea, the Angels are all Administring Spirits to him: commanded by him, and with one consent proclaim him the excellent, and worthy one. Worthy to receive Power, and Riches, and wisdom and strength, and honour, and glory, and blessing. Rev. 5. 11. 12. In a word, All Authority and Power in Heaven, and over the Earth is given unto him. And, all that the Father hath is his. Even all the Authority, Power, and fullness of the Father; and it pleases to dwell in him. Mat. 28. 18. John 16. 14, 15. Col. 1. 19. & 2. 9. So that it may well be said, as the Prophet foresaw. That He is exalted, extolled, and very high. Higher then Moses, then Adam, or David; as some Jewish Criticks observe from the letters of the word Translated, [very] being made up of the initial letters of those

those three Names. Yea, and should they to *Adam* joyne *Abraham*, too, whose name begins with the same letter, their observation might hold true. *Iſa.* 52. 33. And herein also, he is lifted up (and so it behoved that he should be, that he should suffer such things as he did, and so should enter into Glory. *Luk.* 24. 26.) That he might exercise and discharge the most glorious Offices, most useful for us, and most honourable for himself, for, and concerning our welfare and happiness. Such as wherein he answers, to all the most excellent and honourable things, and persons under the Law, and among the *Israel*, after that flesh that was lifted up, to any honourable and useful Office, or Service: as the Covenant of Circumcision, the Sabbath, Sacrifices, Temple, &c. Of which, I may say more elsewhere.

I shall here only mention such Offices as were testated upon, and exercised by most honourable persons amongst them. as,

1. The Prophets were holy and honourable persons; and the office of a Prophet, a most excellent, useful, and honourable imployment; they having intercourse, and Power with God, and receiving their message from him, for directing the people into the knowledge of him, and of his mind and will concerning them. Whence that of God to *Abimelech*, concerning *Abraham*. Restore the man his wife. For he is a Prophet, and he shall pray for thee. *Gen.* 20: 7. And, Do my Prophets no harm. *Psal.* 105. 15. The Son of Man was to be, and is lifted up into that honour and office: For this is he, of whom it was said. A Prophet shall the Lord your God raise up unto you, from among your Brethren like unto me: him shall ye hear in all things whatsoever he shall say unto you. *Deut.* 18. 15, 18. With *Act.* 3. 22, 23. The Great Prophet. And, The Testimony of *Jesuis* is the Spirit of Prophecy. *Rev.* 19. 10. The

The Great Light, In his Testimony, Word, and Doctrine; and the true Light, lightning every man coming into the World. Who came a Light into the World, that whosoever believeth on, (and followeth him) may not abide in darkness, but see the Light of Life. John 1. 9. & 8. 12. & 12. 46. And, so I might say also of the Apostles, That they were highly honourable, and useful as to their office; and he is the Great Apostle of our Profession. Heb. 3. 1.

2. The Priests were holy, and honourable Persons under the Law, in respect of their Office; And the Priesthood, a most honourable and useful Office, for making attonement, and Reconciliation for the People, by offering gifts and Sacrifices for them, to that purpose: their lips keeping Knowledge also, and teaching the People the Law. And Christ the Son of Man, was to be, and is exalted to that Honour and Office to be the Priest, the great High Priest, after the order of Melchisedech. As God did raise him up to be his Prophet and Apostle, giving him that honour and glory, that no man in Heaven, or Earth, or under the Earth was found worthy of, even to open the book of Gods Counsels, and unloose the Seals of it, and unfold the Mysteries therein contained. Rev. 5. 2, 3, 6. So he gave him also, the honour, and Office of the Priesthood: For, no man takes to himself that honour (of the High Priesthood) but he that is called of God, as Aaron was. Wherefore Christ also glorified not himself to be made an High Priest: but he that said to him, Thou art my Son, this day have I begotten thee. Said also to him, Thou art a Priest to me for ever, after the Order of Melchisedec. Yea, the Lord swore and will not repent; saying, Thou art a Priest for ever, &c. Heb. 5. 3, 4, 5. &c.

3. Whereas some of the Prophets or Priests, had other additional honours beside, merely their being Prophets, and Priests, or the like: Christ is lifted up in this his glory, unto such honour also. As to say,

1. Whereas

1. Whereas *Moses* was also a Deliverer of them, by the Power of God, out of *Egypt* and its Bondage; and the Law-giver from God, to whose Laws they were bound in all ages to yeild obedience, till the *Messiah* should be revealed. So also the Son of man was appointed, and is made of God, the Redeemer, and Deliverer of us Mankind, from the hands of our Spiritual Enemies, and from all that hate us. *Luk. 1: 70, 72, 73.* Especially his followers and obeyers; those that believe in him, and are made the Seed, or *Israel* of God, in, and by him [He being also as *Abraham* and *Israel* was, their Father. *The Everlasting Father* of this Spiritual off-spring. *Isa. 9. 6*] And he is the great Law-giver to the World; for whose Laws, the *Iles* or *Gentiles* are to wait; and to them to yeild obedience to the end of the World. *For the Lord is our Law-giver. Isa. 33. 22. & 42. 1, 4.*

2. Again, as *Joshua* was a Saviour, and the bringer of them into the Inheritance which God had promised to their Fathers, delivering them from the Inhabitants of that Land, the *Canaanites*, utterly destroying them before them, and dividing their Land to them by Lot: So also *Jesus* the Son of Man was to be, and is exalted, and lifted up of God, to be the expeller and driver out of *Sathan*, and his Angels, the powers of darkness out of their possession: and the bringer in of his People, the *Israel* of God that follow him, into the heavenly Country and City of God, which he hath promised to the spiritual *Israel*, that are subject to him: driving out all the power of Sin and Corruption from them. Yea, and in due time, driving out all the Tyrants of the World, with their Captains, and Ring-leaders into Destruction: he shall possess his People of the glorious Kingdom, and divide to them their several portions and rewards; in giving the Kingdom and Dominion, and greatness of the Kingdom, to the Saints of the most

most high God, whose Kingdom is an everlasting Kingdom, and his dominion that, that shall have no end. Dan. 7. 27.

3. As they had Judges also to be their helpers, and Saviours from their enemies; and to judge and avenge them of them, and order their Affairs So Christ, the Son of Man is raised up, and appointed of God to be the great Judge, the pleader of the Causes, and avenger of Man-kind, against *Sathan* and the Powers of Darkness. And more especially, of his *Israel*, the Seed, and Sons of God; through the faith of him against all their Enemies. Yea, the great Judge of quick and dead, who shall raise up all from their Graves, and gather them together from all quarters of the World: determining all Cases, deciding all controversies; and finally, disposing to every man according to his Works; everlasting rewards, or punishments in Justice and Righteousness. And seeing his Sentences put in execution, with great and irresistible Power and Authority. *Act.* 10. 42. & 17. 30, 31. But perhaps we might as well have reduced these last mentioned offices or honours unto that, that follows. *Viz.* That

4. Whereas they had Kings set over them to go in, and out before them, to be their Captains and Leaders, and to appoint Officers under them, giving them Laws and Commands, fighting their Battels and so to subdue their enemies, protect them in peace and quietness, in the peaceable possession of their Inheritances; and enlarge their borders. &c. And so *Moses* also was said to be King in *Jesurun*. So Christ this Son of Man is lifted up of God to that Authority, and Sovereign dignity, made his King, by him set upon his holy hill of *Sion*. *Psal.* 2. 1, 2, 6, 7. And *Maugre* all opposition made by the *Heathen*, and People, the Kings and Rulers; the *Jews* and *Gentiles*; *Herod* and *Pontius Pilate*, and all, or any of their Successors, that set themselves against him. *Act.* 4. 26, 29. The King of Nations.

tions. Jer. 10. 7. Yea, Of all the Earth. Psal. 47. 7. And the King of Saints. Rev. 15. 4, 5. A Great King above all Gods. Psal. 95. 2. The Lord is our Law-giver, the Lord is our Judge. The Lord is our King and he will save us. Isa. 33. 20. Yea, and further,

5. Whereas their Priests and Kings (and once we find a Prophet) was anointed by Gods appointment, to their several offices, and so designed of God to them; upon which also (as we sometime find) God gave his Spirit to fit them, for the discharge of them; as thereby also they were separated from others, to attend unto God to serve him, and his People therein, and receive his help and supplies for the same. So also the Son of Man Christ Jesus, was to be, and is, and was anointed of God with the holy Ghost and Power. Act. 10. 38. To design, separate, and authorize him to, and furnish him for all those Offices and undertakings, to which God appointed, and called him. As for the discharge of his Prophetick Office and work, it is said, *The Spirit of the Lord is upon me, because the Lord hath anointed me to Preach glad tidings to the poor, to bind up the broken hearted, &c.* Isa. 61. 1, 2. With Luk. 4. 18, 19. (for by his word and the Divine force, and power of his holy Spirit, breathing forth his grace therein, He is as a great; yea, the great and only Physician of the Soul, and his words do good like a Medicine; being words of grace, words of eternal life, pleasant words that are like a honey-comb, pleasant to the taste, and healing to the bones. Prov. 15. 14. & 16. 24. wholesome, and sound, and healing words are the words of our Lord Jesus Christ, and the Doctrine that is according to Godliness. 1 Tim. 6. 3, 4) Again it is said, *Behold, my Servant whom I uphold, mine Elect, in whom my soul delighteth: I have put my holy Spirit upon him: he shall bring forth Judgment to the Gentiles, &c.* Isa. 42. 1. And as the great King, the Great God and our Governour. He is
Gods

Gods Christ or Anointed, whom he hath set upon his holy hill of Sion. Psal. 2. 2, 6. And anointed with the Oyl of gladness above his fellows. Psal. 45. 6, 7. And as the most holy, even the most holy High Priest, who is holy, harmless, undefiled, seperated from Sinners, He may be understood to be the Anointed, or *Messiah*, spoken of by Daniel. Dan. 9. 24. When he saith, *To Anoint the most holy.* And so that he was Consecrated that way also, as well as by the word of the Oath; (Though the former was typified in Aaron and his Sons; Sanctified, and Consecrated with the holy anointing Oyl, powred upon, and anointing them. Exod. 30. 29, 30. Levit. 8. 12. And the latter exceeded them. Heb. 7. 20, 21, 28) To Minister before the Lord for ever. Sure it is that, *Through the Eternal Spirit he offered up himself as the spotless Sacrifice.* Heb. 9. 14. And with reference to this anointing him, and furnishing him with the fullness of the holy Ghost, *The Spirit of wisdom, and of understanding; the Spirit of counsel, and of might; the Spirit of knowledge, and of the fear of the Lord,* that rests and abides upon him, and makes him quick of understanding, and every way accomplished for his fulfilling the will of God, in the exercise of the aforesaid Offices; He is in Scripture called, *the Messiah.* Dan. 9. 25. *John. 1. 41.* And (which is the same by interpretation) *the Christ.* Both those words [*the Messiah*] which is an Hebrew, and [*the Christ*] which is a Greek word, signifying in English, *The Anointed one.* And so what the Psalm hath, *The Lord and his Anointed.* Psal. 2. 2. The Apostles (in Greek in Acts. 4. 26) Calls, *The Lord and his Christ.* And because the anointing was a consequent and declaration of Gods choice, of such a person to be King, or Priest, or Prophet: therefore the Rulers of the Jews, add as an Epithite to the Christ, *The chosen one of God.* Luk. 23. 35.

And all this honour and office was to be put upon him

of necessity. That he this Son of Man might be Gods
Salvation to the ends of the Earth. Isa. 42. 1, 6. & 49. 6.
The Saviour of the world. John 4. 42. *The Saviour of all*
men, but especially, of them that believe. 1 Tim. 4. 10. Not
 only, or not so much from temporal, and bodily evils and
 bondages; as from Spiritual, and Eternal: from Sins,
 Matt. 1. 2-1. And from the Wrath of God, and curse of
 the Law, and power of *Sathan.* Gal. 3. 13. 1 Thes. 1. 10.
 Heb. 2. 14. 1 John 3. 5, 8. As afterward may be more
 fully considered, when we, if God grant us to come at it,
 consider the end of this his Exaltation. As also, That
 in all this, God might be glorified. As it is said, *God*
hath given him a name above every name; that at the name of
Jesús, every knee might bowe of things in Heaven, and things on
Earth, and things under the Earth; and that every tongue
might confess, that he is the Lord; to the glory of God the Fa-
ther. Phil. 2. 10, 11. Yea, and further, so it was be-
 hoveful, and needful, that he should be lifted up, to ful-
 fil the Scriptures, in which it was fore-prophefied of
 him, that thus he should be Exalted: for there he is cal-
 led, *The mighty God.* Isa. 9. 6. *The Immanuel, God with*
us. Isa. 7. 14. And that he should be called forth, to the
 satisfying Gods Justice for us, by his death, and sufferings,
 is largely shewed. Psal. 22. Isa. 53. And in other pla-
 ces. And so it's said, *He dyed for our Sins, according to*
the Scriptures. And that he was buried, and rose again the
third day, according to the Scriptures. 1 Cor. 15. 3, 4. And
 therefore, when he opened the Scriptures to the Disci-
 ples, and their understandings, to understand them: He
 said unto them, *So it behoved, that Christ should suffer, and*
rise again from the dead; and that repentance, and remission
of Sins should be preached in his name. Luk. 24. 46, 47. And
 so for his Ascension to Gods right hand, and sitting there,
 till all his foes be made his foot-stool, Psal. 110. 1.

With

With *Mat. 2. 33, 34, 35, 36.* Yea, both his sufferings, and the glory that followed, was fore-signified by his Spirit to the Prophets. *1 Pet. 1. 10, 11.* But yet we may not think, that it was the Prophets fore-seeing, and fore-shewing these things that was the proper cause of their being ordered of God to be done: no, but they therefore fore-saw, and fore-shewed them, because God had ordered them, to be so done; and they were so ordered of God.

1. Because he loved us, and was loth that we should perish: As the next verse informs us. Where it is said, *God so loved the World, that he gave his only begotten Son;* rendring, that as the reason why he must be so lifted up. Because God so loved us, as to give him, to be our Saviour; therefore accordingly, he must be lifted up, as God in his love to us had designed him. And Gods love led him so to design.

2. Because our needs required it; we were so fallen, and lost by our sins and iniquities, that no other way could be sufficient for us, to succour and save us. But these things being included in the end of his being lifted up, *viz. That whosoever believeth on him, might not perish, but have everlasting life.* I shall God willing, further consider them there. Only adding, that

3. He must be lifted up, as to his glorious Resurrection, and Exaltation in Heaven (which is most properly, the lifting of him up, in this sense here spoken of) because as God had promised to him, that he would *uphold him,* and *his right hand should be with him,* and *help,* and *strengthen him,* and he would give him for a Covenant to the People, for a light to the Gentiles. (And so such glory, as is fore-spoken of, as foreshewed in the Scriptures of the Prophets.) So he also deserved all this glory; and it would have been unrighteousness to him, had he not been

lifted up in that manner. He *was worthy* (for his being slain for us) *to receive* of God, *Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing.* Rev. 5. 11, 12. And God is a just God, and without iniquity. He can do no unrighteousness; and therefore to be sure, none to his only Son, whom he *called in Righteousness*, both to his work and service, and to this honour and glory, in the reward and recompence of it. Isa. 42. 5, 6: & 53. 12. Phil. 2. 9, 10, 11. And thus he *was to be*, and is lifted up, really, and personally in himself, by God his Father acting upon him, which was the first way. The second follows.

CHAP. VII.

Of the second way of lifting him up. Viz. By demonstration of him, and his glory unto men; by whom that was, and is to be performed, and wherein.

SEcondly, he was to be lifted up (and must be so) in the demonstration of him to men, in order to the lifting him up in their hearts, and esteems: and that was to be, and was done.

1. Principally of God, both Father, Son, and Holy Spirit.

2. Of God his Father, and so he was lifted up by him, in his bearing testimony to him, by commending him unto men, as his only begotten Son, peculiarly owned, and approved of him; and this he did diversly, as

1. In his audibly witnessing to him from Heaven, that he is *his well-beloved Son, in whom he is well-pleased*, and whom he would have men to hear. And this he did, both to the *Baptist* with visible Testimony, also accompanying it; as the opening of the Heavens, and descent of the holy Ghost upon him, in a visible appearance, like a *Dove*; As God, when he sent *John* to Baptize, had foretold him, he should see as a demonstration of the Person of the Son of God, and the Saviour of the World. *Matt. 3. 17. John. 1. 32, 33, 34.* As also to the three Disciples, who went up into the holy Mount with him, and see him Trans-figured before them; as is mentioned in *Matt. 17. 1, 5. Mark. 9. 2, 7. Luk. 9. 28, 35.* And by the Apostle *Peter. 2 Pet. 1. 16, 17, 18.* As also he did bear witness to him, when by an audible voice from heaven, he said, *He had both glorified his name, and would glorifie it again.* When the People
some

some of them said that it Thundred, others, that an Angel spake to him. John 12. 28, 29. But these things were known to few.

2. In his speaking and working, by him such things as never any spake or did: for the words that he spake, he spake not from himself as man alone; but of or from the Father who dwelt in him; and he it was that did the Works. John 14. 10. Whence he saith to Philip, *Believe me that I am in the Father, and the Father in me; or else believe me for the works sake.* ver. 11. With Chap. 15. 24. & 7. 46. And that God did magnifie him in this, and lift him up among men. The Apostle Peter testifies. *Acts. 2. 22. Jesus of Nazareth, a man approved of God by Miracles, wonders, and Signes, which God did by him. &c.* As also,

3. By his raising him from the dead, glorifying him, and maintaining his cause and name, against all oppositions, and gathering in a Church to him, and upholding it in the midtt of Persecutions, &c. Of which things I shall not inlarge.

2. Of God, the Word, or Son also, even by himself or his Divine, Being, or Deity, exerting and putting forth it self, and so glorifying him as the Son of Man. And so it behoved him, and he did it. Both

1. In Work. As in his working glorious Miracles. Thus its said, upon his turning Water into Wine, at that Marriage in Cana of Galilee. *This beginning of Miracles did Jesus in Cana of Galilee, and manifested forth his glory.* But more fully in his rising from the dead, and ascending into Heaven, and giving gifts from thence unto men: as some Apostles, some Prophets, &c. Whence he saith, *No man takes my life from me, but I lay it down of my self. I have power to lay it down; and I have power to take it up again. This Commandement have I received of my Father.* John 10.

18. For as it is said, that he was raised again from the dead by his Father, and his glory: So also it is said, that he rose again, in, and by the power of his divine Spirit. And that he died, rose, and revived, that he might be Lord, (*in a word* (or Lord it) over the quick and dead. Rom. 14. 9. And he rose again the Third day according to the Scriptures. 1 Cor. 15. 3, 4. Being put to death in the flesh, but quickened in the Spirit. 1. Pet. 3. 18. And so that he Ascended and went up on high, and gave gifts unto men. Psal. 68. 18. Eph. 4. 8. 9.

2. In his Word. Preaching forth himself, and his own excellencies. As he saith, *I am one that bear witness of myself, and my Father that sent me, he beareth witness of me.* Though he said, *If I bear witness of myself, my witness is not true.* As implying that of himself, as man only, he bare not witness of himself: if as Man only, he had so done, his Witness might have been slighted. But he, as the Word, though made flesh, witnessed of himself; as in his works, so in his word too; and his witness, as witnessing so was true. For he knew whence he came, and whither he went. John 5. 31. & 8. 14, 18. And so he declared himself in the Man-hood, as the Son of man, or the Word made Flesh, to be the Son of God, to be in Heaven, and come from Heaven, and to know the things of Heaven. John 3. 11, 12, 13, 16. And so when he said, here he *must be lifted up*; we may understand him to say, in such intimations and declarations of his excellencies as those were. So he testified of himself, that he is the *Light of the World.* John 8. 12. & 12. 46. *The bread of Life: the bread that came down from heaven. The living bread. His Flesh meat indeed, and his Blood drink indeed: Necessary to be fed upon, to the obtaining everlasting life. And such as gives everlasting life to all that feed thereupon.* John. 6. 35, 48, 50, 51, 55, 56. &c. That he knows the Father,

Father, and is known of the Father. John 7. 29. & 10. 15. That he gives the water of Life, which *whofo drinks it shall be in him a spring of living waters, springing up unto eternal life.* And causing Rivers of living waters to flow out of his belly, or inward man; as being the *Baptizer with, and giver of the holy Ghost.* John 4. 14. & 7. 37, 38, 39. *Ab. 1. 5.* With John 15. 26. That he is *The good Shepherd.* The door of the sheep, knowing his sheep, and giving to them, in their following him *Eternal Life.* John 10. 3, 9, 11, 15, 28, 29. That he is *the Resurrection and the Life.* So as that, *He that believeth on him, though dead, he shall live; he that liveth and believeth on him, shall not dye for ever.* John 11. 25, 26. That he is *The way, the truth and the life.* John 14. 6. *The true vine.* John 15. 1, 4. And many the like. But chiefly he is, and was lifted up, (And that I might have referred the two former, to the testimonies of the Father, and Word, as being brought to us, and our cognizance by him, vi. 2.)

3. By the holy Spirit, whose business it is to witness of Christ, taking his things and shewing them, and so glorifying him. John 15. 27. & 16. 14. And so it is prophetically said of him, That *when the Enemy shall come in like a flood, the Spirit of the Lord shall lift up a Standard against him; (which Standard, or Ensign is Christ, of the Seede of David, of the Root of Jesse. Isa. 11. 1, 10, 11.) And put him to flight.* Isa. 59. 19. And he was to lift him up, and hath, and doth diversly. as,

1. By fore-testifying glorious things of him. As that he, as the *Seede of the Woman*; and so, as the Son of Man should bruise the head of the Serpent. Overthrow his plot against us, and our well-fare, and take away his acquired power, and jurisdiction over us; and open the way for us into Paradise, and so to God again. Gen. 3. 15. That he, as the *Seede of Abraham*, and of *Isaac*, and of *Jacob*, and so

as the Son of Man should be the blessing of, or bringer forth of blessing to all the Nations or families of the Earth. Gen. 22. 18. & 26. 4. & 28. 14. With Gal. 3. 8. That he as proceeding out of the Tribe of Judah should be the Shiloh (the peaceable one or peace-maker.) Unto whom should be the gathering of the People. Gen. 49. 10. That he should be the Prophet raised up from among the People (and so as the Son of Man) whom all the People should hear in all things that he should say unto them. Deut. 18. 15, 18. That he should be as the Seed of David, and so as the Son of Man, the Great King and Governour, upon whose shoulders the Government should be. The Wonderful, the Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace. Of the increase of whose Government, and Peace, there should be no end; upon the Throne of David, and upon his Kingdom, to order, and to establish it with justice, and with judgment, from henceforth, and for ever. That he should be Gods first-born, higher than the Kings of the Earth. Having an everlasting Throne and Kingdom, Preaching peace to the Heathen; bringing forth Judgment to them, and affording glorious rest, and blessing to all that trust in him. Psal. 2. 6, 12. & 89. 3, 4, 19, 20, 25, 26, 27. & 132. 11, 17, 18. Isa. 6. 9, 10. & 11. 1, 10. & 42. 1, 4. Zech. 9. 9, 10. That he should be a Priest for ever after the Order of Melchisedeck. Psal. 110. 3. And many such excellent and high commendations; as may be seen in what he fore-signified to, and by the Prophets, of his sufferings, and of the Glory that should follow, in all the Scriptures. 1 Pet. 1. 10, 11, 12. With Luk. 24. 27. And so the Apostle saith, speaking of the perfection of the Sacrifice, and Priesthood of Christ, Whereof the holy Ghost is a witness to us: for after he had said before, This is the Covenant that I will make with them: After those days saith the Lord, I will put my Laws into their hearts, and in their

minds will I write them. He adds, And their sins and iniquities will I remember no more. Heb. 10. 15, 16, 17. As it is also said, that in ordering the Sanctuary or holy place with the Ordinances of it, The holy Ghost this signified, that the way into the holy of holies, was not yet made manifest, while the first Tabernacle was standing. Heb. 9. 8. In a word, Whatever things the holy men of God did fore-shew, of the coming of the Just One, and the things to be found, and effected by him; they spake not of themselves, but as they were moved thereto by the holy Ghost. Whence they who resisted them in their Testimony, resisted the holy Ghost. 1 Pet. 1. 10, 11, 12. & 2 Pet. 1. 19, 20, 21. Act. 7. 51, 52.

2. In preparing and Sanctifying that blessed Body taken by him, in which he was made the Son of Man. *Luk. 1. 35. And appearing visibly to Descend and rest upon him in it, in the likeness of a Dove, as a Sign and signification of his being the Christ. Mat. 3. 17. John 1. 31, 32, 33. In his anointing, filling, and working in, and by him, in all his Doctrine and Miracles, assisting and strengthening him in all his temptations, sufferings, and services. Matt. 4. 1. Luk. 4. 1. 14. 18, 21. Mark. 3. 29, 30. And in his raising and carrying up his body into Heaven. For in the Eternal Spirit he offered up himself, without spot to God. Heb. 9. 14. Rom. 6. 4. But these things were evident some of them, but to few. Therefore I add, that he witnessed to him more openly.*

3. In his gifting, and furnishing the Apostles, and Prophets, and Servants of God, for their work, and service in the Gospel: and for that purpose, miraculously descending upon, and working in many of them, strengthening, and helping them; yea, doing great Miracles and Signs by them, and through their Doctrine, and Miracles, working upon the World, to convince them of sin, for

not believing on him, &c. As our Saviour said, *When the Comforter shall come, even the holy Ghost; he shall bear witness of me, and he shall convince (or reprove) the World of Sin, of Righteousness, and of Judgment, &c.* And in that he did Baptise, or Wash and Sanctifie the Apostles; so preparing and fitting them for their holy Work and Service, lead them into all truth, glorifie Christ, taking of his things and shewing them. *John 15. 26, 27. & 16. 8, 9, 13, 14, 15. Act. 1. 5, 8. & 2. 2, 3, 4, 17, 18. & 4. 31.* And that the holy Ghost that God gave to them that believed on or obeyed Christ, was a witness to him, and to his glory, is said, *Act. 5. 32.* And this also was a Testimony from God the Father: as it is said, *God bare them witness by Signs and wonders, and divers Miracles, and gifts of the holy Ghost.* *Heb. 2. 4.* As also the holy Ghost bears witness to the hearts and consciences of men, concerning him. *Rom. 8. 15 16. 2 Cor. 3. 3, 6, 8, 18.* Causing the believing heart to see his glory, as in a glass, with open face, to the changing it into his likeness from glory to glory. But this he doth chiefly.

4. In his Doctrine, and teaching in, and by the Gospel, in his Revelation of him, to, and by the Apostles, and to the World and Churches gathered out thereof. As to them also the Spirit hath said Great and Glorious things, as may be seen in those Epistles to the Seven Churches. *Rev. 2. & 3.*

And thus the Three in Heaven, the Father, the Word, and the holy Ghost bare witness of, and to, and therein lifted up the Son of Man: and so is he lifted up of God; and must be fully lifted up at his glorious coming, and Kingdom, when he shall appear in his own glory, and in the glory of his Father, and of his holy Angels. *Luk. 9. 26.* For the Great God, the blessed and holy Potentate, who only hath immortality, dwelling in the Light, which no man can approach unto, and

which no man hath seen, nor can see (to whom be honour and power, for ever and ever, Amen) will in his time shew him. When he shall come and appear, sitting on the right hand of God, with Power and great Glory; and possesse the great and glorious Kingdom which God hath promised to possesse him of, and to Administer by him: but this seems to be beyond what this Text speaks of; which speaks of his being lifted up, that men might in believing on him, not perish, but have eternal Life. And so of that which is in order of Nature, if not also of time, before mens believing on him. And these particulars, chiefly of the Spirits witnessing to him, and lifting him up, were, and are needful; and such as must be.

1. That he might receive the Glory promised. For God said, that he would glorifie him. *Isa. 49. 7. & 53. 5.* And God cannot lye: Yea, he hath sworn by his holiness, that he will not lye unto David: *his Seed shall endure for ever, and his Throne as the Sun (which is all glorious, bright, and lightsome) before him. Psal. 89. 35, 36.* Yea, and

2. That men might run unto him, and believe on him. As it is said, *Kings shall see and arise, Princes shall also worship him, because of the Lord that is faithful, and he shall chuse thee. Isa. 49. 7.* And thou shalt call a Nation whom thou knewest not; and Nations that knew not thee, shall run unto thee, because of the Lord thy God, and for the holy one of Israel, for he hath glorified thee. *Na. 55. 5.* But unto this it was, and is needful also, that he be lifted up.

2. Subordinately, by Creatures, and here we might consider,

1. The holy Angels; they have lifted him up in their honourable Testimony of him, as the Son of Man: The Word made Flesh: They having also seen this Mystery, and peeped down curiously to pry into it. *1. Tim. 3. 16.*

1 Pet. 1. 12. And they have brought down honourable messages and discoveries concerning him. He being as the Son of Man, the Ladder upon which they Ascend, and Descend. *John* 1. 51. *Rev.* 19. 10. And so we find the Angel *Gabriel* lifting up, and commending the *Messiah* in his work and business. *Dan.* 9. 24, 27. where he speaks, both of the cutting off the *Messiah*, and of the fruits and consequents thereof; as the finishing transgression, making an end of Sin; making reconciliation for iniquity, bringing in everlasting Righteousness, &c. The Angel *Gabriel* also brought down an honourable Testimony of him, in which he lifted him up in. *Luk.* 1. 26. 31, 32, 33. Where he said to the Virgin concerning him: That He should be great, and be called the Son of the highest; and the Lord God should give him the Throne of his Father *David*, and he shall Reign over the house of *Jacob* for ever: and of his Kingdom there shall be no end, &c. As also, an Angel lifted him up to the Shepherds at his Birth; Saying to them, Fear not, for I bring you tidings of great joy, which shall be to all people. For unto you (You men in distinction from us Angels) is born this day, in the City of *David*, a Saviour, which is *Christ* the Lord. *Luk.* 2. 10, 11. Yea, A multitude of the heavenly Host, there also immediately being with that Angel honoured, and lifted him up at his Birth; Praising God, and saying, Glory to God on the highest; and on Earth, peace, and good will toward man. *Luk.* 2. 13. Angels also witnessed to his Resurrection. *Mat.* 28. 2, 5, 6, 7. *Luk.* 24. 4, 5, 6, 7, 23. And to his Ascending up to Heaven, and return from thence. *Act.* 1. 10, 11. Yea, and of his Glory therein received; as is evident in those *Doxologies*, or Glorifyings of him mentioned. *Rev.* 5. 11, 12. & 7. 11, 12. Worthy is the Lamb that was slain, to receive Power, Riches, Wisdom, Strength, Honour, Glory, and Blessing.

2. I might add also, That all the Creatures in Heaven,
and

and Earth, and under the Earth, and such are in the Seas, do exalt and lift him up: for so John tells us, he heard them all saying, Blessing, Honour, Glory, and Power, be unto him that sitteth on the Throne, and to the Lamb, for ever, and ever. Rev. 5. 13.

But I only briefly mention those, and come to those Creatures that are most concerned in him, and his praises, even our selves, Men. And so he hath been, is, and must be lifted up. By

3. Holy men, his holy Apostles and Prophets; as also, by all his Messengers, Servants, and Saints; even his whole Church: through the helpfulness, and by the power and strength of the holy Ghost, as instruments in his hands. And so he was lifted up, and exalted.

1. By the holy Prophets, which were before his coming. For, *To him give all the Prophets witness, that through his name, all that believe in him, shall receive the forgiveness of sins. Act. 10. 43.* And the Apostle Peter speaking again of the Death, Resurrection, and Exaltation of Christ, tells us, *That all the Prophets from Samuel, and those that followed, spoke of those days. And 3. 24.* Namely, those in which those things were done, and accomplished. And that they *Prophefied of the grace brought now unto us. 1 Pet. 1. 10.* Whence also the Apostle Paul saith, *That he testified to small and great; saying no other things then those which Moses and the Prophets did say, should come to pass. Viz. That Christ should suffer, and be the first that should rise from the Dead, and shew Light to the Gentiles, and to the People. Act. 26. 22, 23.*

2. By John the Baptist, who was the immediate forerunner of Christ: a Prophet, and more then a Prophet. Being the Man sent of God to bear witness to Christ the Light. That messenger sent before his face, to prepare the way for him. And his work and business was in bearing Witness of him,

to exalt and lift him up, that all men through him might believe. And he did highly lift him up, and bare an honourable testimony of him; as that *he was before John*: and *he himself not worthy to unloose the latchet of his Shoes*. That *He is the Christ, the true Light, the Lamb of God, that taketh away the Sins of the World; the Baptizer with the holy Ghost: the Bride-groom that hath the Bride, &c.* John 1. 6, 7, 8, 9, 15.

3. By the holy Apostles also, whose office and business it was, to be witnesses to him. John 15. 27. And to Preach and proclaim him, so as to set him forth, lift him up, exalt, and magnifie him, in, and unto all things. And they by the holy Spirit; and the holy Spirit, in, and by them and their Ministry, according to the Doctrine of the Prophets, fore-given forth by the holy Spirit concerning him (Rom. 1. 1, 2, 3) have highly extolled, and lifted him up. Preaching him,

1. As to his person. *The Son of God*. Even the same that according to the Spirit, and Divine Nature *was in the beginning with God, and God*. *He by whom, and for whom, all things were made, whether in Heaven or Earth, visible or invisible; Thrones, Dominions, Principallities or Powers: all things were Created by him, and for him; and that by him all things consist; he being before them.* That he is the *Heir of all things, the express character of the Fathers Person, and the brightness of his glory*. *The wonderful; the Counsellor; the Mighty, or great God, and our Saviour; The Immanuel; God with us*. John 1. 1, 2, 3. Col. 1. 15, 16, 17. Heb. 1. 2, 3. 1 Tim. 3. 16. Tit. 2. 13. Isa. 9. 6. That he is the *Christ, the Messiah*. He that was prophesied before of; and promised by all the Prophets of God, from the beginning of the World. The only excellent person designed of God, and promised from the beginning, to be the Author, Procurer, and Dispenser of all grace and blessing

sing to us. *John* 1. 41, 45. *Mat.* 1. 21, 22, 23. *1 Pet.* 1. 20, 21. The very Christ. *Act.* 9. 20, 22. He that was in the form of God, not thinking Robbery, to be equal with God, but was sent of God in the nature and fashion of a man, to be the Saviour of the world. *Phil.* 2. 6, 7. *John* 3. 17. *Gal.* 4. 4, 5. *1 John* 4. 14.

2. As to his work and business; that it was totally for us, and our good; a work of exceeding advantage to us, and necessity for us. Not to Condemn the World, but that the World might be saved by him. *John* 3. 17. Not to judge the World, but to save it. *John* 12. 4, 7. And that by taking away its Sin. *John* 1. 29. And that by the Sacrifice of himself. *Heb.* 1. 3. & 9. 26. Giving his flesh for the life of the World. *John* 6. 51. And so that he might by his death destroy him, who had the power of Death, the Devil; and deliver those, who by reason of the fear of Death, were all their life-time subject to Bondage. *Heb.* 2. 14, 15. That he might abolish, or evacuate the destructive power and force of Death, and bring life and Immortality to light. *2 Tim.* 1. 10. Taking away Sin, and destroying the works of the Devil. *1 John* 3. 5, 8. That so he might bring us to God. *1 Pet.* 3. 18. As it follows here; That whosoever believes in him, might not perish, but have Eternal Life.

3. As to his abundant Love, Charity, Goodness, and Grace, in all this, such as passeth Knowledge. *Eph.* 7. 18, 19. And therein the love of God the Father in appointing, preparing, sanctifying, and furnishing him, to all this great business and undertaking. *John* 3. 16. & *1 John* 4. 9, 10, 14. It was by the grace of God, that He tasted Death for everyone. *Heb.* 2. 9. And his own grace; even, The grace of our Lord Jesus Christ; it was to abate himself. And when rich, to become poor for our sakes; that we through his poverty, might be made rich. *2 Cor.* 8. 9. And so to lay down his life for us, even when, and though ungodly

ungodly, and enemies, worthy of no love at all, much less of such and so great love, 1 *John* 3. 16, 17. *Rom.* 5. 6, 7, 8. *John* 3. 16. Love worthy admiration, acceptation, and imitation by us, *Eph.* 5. 1, 2. & 3. 18, 19. *Stronger then death*; such as many waters could not quench it, nor the floods drown it, *Cant.* 8. 6, 7.

Fourthly, In the preciousness of his Abasement, Obedience, Blood, Death, Sufferings and Sacrifice for us: That however he was therein made low and despicable among men, and became an offence to the worldly-wise, and honourable; yet He in, and by them was a most acceptable Sacrifice to God, *an offering of a sweet smelling savour*, 1 *Cor.* 1. 22, 23. *Eph.* 5. 2. That for which we all have great cause to love and admire him, and flee for refuge and sanctuary to him. He having therein made peace for us, slain the enmity, broken down the wall of partition between God and man, and between Jew and Gentile, wrought Reconciliation, or that where-through we may be reconciled or made at one with God. *Col.* 1. 20. *Eph.* 2. 14, 15, 16. 2 *Cor.* 5. 19, 20, 21. having therein given himself a Ransome for all. 1 *Tim.* 2. 6. and being become there through the Propitiation for our sins; yea, for the sins of the whole world, 1 *John* 2. 1, 2. and the [*ἱλαστήριον*] propitiatory or Mercy-seat through faith in his blood for remission of sins that are past through the forbearance of God, and for the declaration of his righteousness therein; that he is just, and the justifier of those that believe in Jesus, *Rom.* 3. 25, 26. There being therein Redemption, and through that Redemption a free Justification [us] to or for all and upon all that believe, v. 22. 24. There-through the hand-writing of Ordinances that was against us being blotted out, and what was contrary to us taken out of the way, and nailed to his Cross, and Principalities and powers thereby spoiled and triumphed over by him, *Col.* 2. 14, 15. So that great is the power and vertue of that his despised and reproched

Cross : So as that it's accepted of God far before and above all the Sacrifices and Services ordained by him in the Law of *Moses* ; they being not able to take away sin. But this one Sacrifice is so powerful and prevalent a purgation and expiation of it, that Christ hath by *that one Sacrifice* once offered, *perfected for ever those that are sanctified*. So that the *Consciences of the comers to God* there-through are *purged from dead works to serve the living God*, Heb. 1. 3. & 9. 14. & 10. 2, 3, 4, 5, 10, 14. So as that there-through we may have access to God in the *holy of holies*, and may draw nigh to him, and call upon him with full assurance of faith and confidence, Heb. 10. 19, 22. His precious Blood being the *Bloud of sprinkling*, for *sprinkling the heart from an evil conscience*, and *speaking better things then the bloud of Abel*, Heb. 12. 24. Therefore also the Cross of Christ the onely thing to be gloried in by us, Gal. 6. 14.

Fifthly, In the exceeding greatness of that Glory that God hath given him, as a reward of his sufferings, and hard service sustained against the World and Sathan for us. Wherein also is further evidenced the exceeding preciousness of his Blood and Sufferings; the infinite value of them, and the force and vertue they have in them with him. They set forth his Glory to be far above all the glory of the world; yea, or the glory of *Moses*, or any of the former glorious ones; then the Glory of *Solomon*, and the Glory of his Ministration: Far transcending that of the Law, as being more powerful in the discoveries of it; for transforming the beholders of it into his likeness; so as when we see him as he is, we shall there-through be made like him, 2 Corinthians 3. 3, 8, 9, 18. 1 John 3. 2. Col. 3. 4. For they declare that God hath glorified him with his own self, filled him with all his fulness; so as *all the fulness of the Godhead dwelleth in him bodily*; and so as that *in him we are complete*, Col. 1. 19. & 2. 9. Oh let us go out and see this

King Solomon (this excellent Prince of Peace, the Peace, and Peace-maker, of whom, and of whose Glory *Solomon* of old was but a type and figure; and the glory and lustre of his Kingdom, but a type and figure of the the Glory of his, which passeth all our conceptions and expressions) let us go forth I say, and behold him *with the Crown wherewith his Mother* (the infinite Wisdom, Love, and Grace of God, as also his Disciples who have heard and received the Word of God, and kept it, who are to him as his Mother, Brethren, and Sisters, Matth. 12. 49, 50) have crowned him in the day of his espousals, and of the gladness of his heart. When being espoused to the nature of man, he received the holy Spirit, and poured it forth upon them, Cant. 3. 13. Matth. 22. 1. Acts 2. 33. But indeed it is not to be fully seen and known till the great day of his appearance, the time of the appearing of the glory of the great God, and our Saviour Jesus Christ, Tit. 2. 13. 1 John 3. 2.

Sixthly, In his perfect and compleat Furniture wherewith he is furnished, for executing and performing the works of his glorious Offices, and bringing about the end of them, the salvation of man, the eternal salvation of all that obey him; in which they present us as compleatly provided for of all things pertaining to life and godliness, as given to him, and dwelling in him for us. I shall here onely touch upon something thereof in some few Particulars. As

First, They declare him to be the great Prophet, and as such fully and perfectly accomplished with ability, fitness, and faithfulness, for teaching us the knowledge of himself, and of God, and of all things. As being filled to that purpose with the fulness of God; the gift of the Holy Ghost being so immeasurably received by him, that he hath the seven spirits that are before the Throne, Rev.

1. 4. & 3. 1. The fulness of the Holy Ghost, and of all spiritual gifts, for, both giving forth to men, and enabling and moving men to receive the exact and perfect knowledge of God; and for gifting whom he pleaseth to be *Apostles, Prophets*, or otherwise useful for *perfecting the Saints for the work of the Ministry, and for the edifying the body of Christ, till we all come in the unity of the faith, and of the acknowledgment of the Son of God unto a perfect man, to the measure of the stature of the age of Christ*, Eph. 4. 8, 11, 12, 13. Col. 2. 3. 9. That it is He that hath prevailed to open the book in the right hand of God, and *unlosethe seals*, and discover and declare the hidden Wisdom and secret Mysteries contained therein, Rev. 5. 1, 6. *The great Apostle faithful in all things to him that appointed him as Moses in all his house, accounted worthy of more honor than Moses to be more acquainted and intimate with God even as his Son in his bosome; and so fullier furnished for declaring his Glory, and glorious grace and good-will; and more faithful, even as a son in his own house built by himself. Whereas Moses was faithful but as a servant therein. wherefore (as the Holy Ghost also saith) to day if ye will hear his voice, (even his that is Gods own Son, the heir of all things, by whom also he made the worlds; his, who is the expresse character of his Fathers person, and the brightness of his glory, giving forth the fullest and brightest discovery of God, and of his holy mind and will, and speaking to us from heaven) harden not your hearts, &c.* Heb. 3. 1, 2, 3, 4, 7. with 1. 3. & 12. 25.

Secondly, As the Priest in, and High Priest over the house of God, the most authorized and consecrated person, consecrated with the Word of Gods Oath, and after the power of an endless life by a sacrifice once offered for ever; and that never needs to be iterated, made a Priest for ever after the order of Melchisedeck; an everlasting Priest in the virtues of

of his once endured Death for us; and therefore able to save to the utmost all that come to God by him, seeing he ever liveth to make intercession for them, Heb. 7. 25. A Priest upon the throne, and so both a King and Priest; the true Melchisedeck being both King of Righteousness, and after that King of Peace; working, performing, and commanding righteousness; and so commanding and prevailing making and giving Peace; far greater then Aaron, Levi, or Abraham. Such a Priest as we needed, and it behoved us to have; being holy, harmless, undefiled, and separated from sinners, and made higher then the heavens, Heb. 7. 1. 26, 27. A great High Priest entered into the heavens, even into Heaven itself by a greater and more perfect Tabernacle, and by vertue (not of the blood of others, as Aaron did into the figure of the heavens onely, but) of his own precious blood and sacrifice. Where he now appears in the presence of God for us, having obtained eternal redemption, Heb. 4. 14. & 9. 11, 12, 24. A faithful High Priest, and therefore made like his brethren in all things, that he might be so, to make atonement and reconciliation for the people, and to succour and help the tempted, Heb. 2. 17, 18. To which end also he is both perfectly furnished with knowledge of our cases and conditions, by reason both of his exceeding quickness and powerfulness, as the Word of God for searching into all things, and piercing even to the dividing asunder the soul and spirit, and of the joynts and marrow; being a discerner of the thoughts and intents of the heart: So as there is not any creature that is not manifested in his sight, but all things are naked and opened, (as things anatomized) and laid perfectly before his view, Heb. 4. 12, 13. The Spirit that rests upon him, making him quick of understanding, Isa. 11. 2, 3, 4. And also as having had an experimental feeling of our infirmities and temptations, as man in himself, having himself suffered and been tempted,

yea

yea, tempted in all points like to us, yet without sin, (and so the more acceptable and prevalent in his mediating and interceding with God for us.) And also perfectly merciful and compassionate towards us, ready to plead for us, and help us, Heb. 2. 17, 18. with 4. 15. & 5. 1, 2. So as we have great ground of encouragement (from this consideration of his Priesthood, and its perfection, and his firmness, by the vertues of his Sacrifice, to make the worshippers of, and comers to him, and to God by him perfect) to draw nigh, and come with boldness to the throne of grace, with true hearts, and full assurance of faith to ask and receive grace and mercy, to help us seasonably in all our trials and temptations, Heb. 4. 14, 16. & 9. 14. & 10. 19, 22.

Thirdly, As a King he is set forth, as furnished with the most sovereign Authority over all creatures in heaven, earth, and under the earth; all things being put under him, and the Throne, and power of God given him in the manhood: So as also to be every way accomplished to be the Law-giver, Saviour, and Judge. He being indued also with all the fulness of the *Spirit of counsel and might*; which resting upon him, renders him both infinitely *quick in understanding in the fear of the Lord*; and *perfect in Righteousness* in all his Government, and the exercise of it. *Girded up in his loyns with righteousness*, and in his *reins* (even in all his thoughts, purposes, and desires, from whence issue all his words and motions for action) with *faithfulness*, Isa. 11. 2, 3, 4, 5. Having a *white horse* under him, as supported by his own Righteousness; or, as riding on the Heavens, and having them at his command for the help of his subjects, and riding swiftly and prosperously in all his Government, Deut. 33. 26, 27. being *called faithful, and true*, and in *righteousness judging and making war*; *His eyes as a flame of fire* discovering and trying all things: And on his head are many Crowns. Either

as denoting his superlative Power or Jurisdiction over the many Countreys brought into an acknowledgment of him, yea Kings and Kingdoms : Or the many great Victories gotten by him over his enemies (whether evil spirits or evil men engaging themselves against him) and gotten by his truth against error and impiety : Or also the many praises ascribed to him. *And he hath a name* (Dignity, Title, Power) *which none knoweth but himself*, (as signifying that he is *exalted above all blessing and praise*, Neh. 9. 5. and that none can set forth all his praises, Ps. 106. 2. *And he is clothed in a vesture dypt in bloud* ; either because all his appearance in his Government to the spiritual eye is such, as in which is manifested the vertue of his most precious Bloud, Sufferings, and Sacrifice for us : Or because it represents the overthrow of his and our enemies. *And his name is called the Word of God*, as being the great speaker forth, and Interpreter of the knowledge of God to us. *And he hath a sword that goeth out of his mouth* ; A sharp cutting word, full of killing, convincing efficacy to all that stands cross to him, which is therefore said to go out of his mouth ; *with which* he is furnished to *smite the Nations*, even all Nations over whom he hath power, *to rule them with a rod of iron*. Such a force and power as is able to (and at his pleasure doth and will) break in pieces what is against him. *And he also treads the Wine-press of the wrath of Almighty God*, and on his vesture, and on his thigh he hath this Name written, **KING OF KINGS, AND LORD OF LORDS**. Even the most absolute and Sovereign Lord and King, and with the foresaid Sword out of his mouth, He and his followers or Disciples fight against, and shall subdue his enemies, the Beast and false Prophet, and all their power, either worldly or pretendedly religious, that stands opposite against him, Rev. 19. 11, 12, 13, 15, 16, 21. And this suits with what

what the Prophet *Isaiah* prophesied concerning him, as the Son of man; the great King sprung up *as a rod out of the stem of Jesse*, and as *a Branch out of his roots*; that he should *with righteousness judge the poor, and reprove with equity for the meek of the earth; and smite the earth with the rod of his mouth, and with the breath of his mouth slay the wicked*, *Isa. 11. 1-4.* A mighty King indued with righteousness to punish sinners, and destroy the wicked and wickedness, and give peace, safety, and quietness to the good and righteous, both in inward and outward man as he pleaseth; yea, both here as he sees good, and hereafter fully and for ever at his glorious appearing, and in his everlasting and most blessed Kingdom, *Isa. 32. 1, 2.* with *2 Thess. 1. 4, 5---10. 2 Tim. 4. 1.*

Seventhly, As for his fulness of grace and truth, for his saving and satisfying all that obey him; he being set forth as the *Author of eternal Salvation*, upon the account of, and in the vertues of his most precious Death, or Bloud of his Cross, and in the exercise of his glorious Offices and Authority, *Heb. 5. 9.* They have declared that in him there is *forgiveness of sins in his blood*, even plenteousness of redemption, for *forgiving all trespasses, and cleansing from all sins and unrighteousness*, *Col. 1. 14. & 2. 14.* *Eph. 1. 7.* with *Psal. 130. 4, 6, 7.* *1 John 1. 7, 9. & 2. 1, 2.* and the fulness of all other *spiritual blessings in heavenly things*, *Eph. 1. 3.* *Election* is in him, *ver. 4.* *Predestination to grace or glory*, *ver. 5.* *Acceptation into favour and fellowship with God*, *ver. 6.* *All spiritual wisdom and understanding*, Both as to himself for managing his government, and furnishing men in their looking and listening to him according to his good pleasure, *ver. 8, 9.* *Col. 2. 3.* And for making us wise and of an understanding heart, *Isa. 42. 1. 1 John 5. 20.* *All fulness of glorious power for strengthening with all might*, *Col. 1.*

10, 11, and *subduing all things to himself*, Phil. 3: 21. And what ever else may be named, we might distinguish this grace into.

First, Personal Graces and Perfections fitting him for his personal exercise of his glorious Offices; as Love, Mercy, Truth, Righteousness, Patience, Meekness, Gentleness, Strength, Power, Wisdom, Holiness, &c. 2 *John* 3. *Jude* 21. 1 *John* 2. 1. 1 *Tim.* 1. 14, 16. *Matth.* 11. 29. 2 *Cor.* 10. 1. *Phil.* 3. 21. & 4. 13. 1 *Cor.* 1. 24. *Acts* 3. 14, &c.

Secondly, Communicative Grace, or Grace treasured up in him for us, to be imparted to us; such as Wisdom, Righteousness, Holiness, Redemption; the Spirit of God, and all spiritual Gifts, Efficacies, or Vertues; as Love, Joy, Peace, Patience, &c. Gifts for Usefulness also and Edification, as Knowledge, Utterance, Prophecy, &c. All the fulness of them dwell perfectly in him, and all for our benefit and advantage, *Col.* 1. 19. 1 *Cor.* 1. 30, 31, *Eph.* 1. 7, 8.

Eightly, As to his glorious appearance, and the effects of it, or what he shall then manifest and bring to pass, they lift him up very highly, also testifying That

First, He shall come again in great Majesty and Glory, attended with all his mighty Angels, and in the Power and Glory of God his Father, to be glorified in his Saints, and admired in all them that believe on him, 2 *Thes.* 1. 7, 8, 10. *Jude* 14. 1. *Thes.* 4. 14, 15, 16.

Secondly, He shall raise up the dead Saints, and change the then living, and destroy their enemies, the ungodly and wicked, and the man of sin, by the brightness of his appearing, 1 *Thes.* 4. 16. 2 *Thes.* 2. 8. 2 *Pet.* 3. 7.

Thirdly, He shall sit upon the Throne of his Glory,

and judge the world in righteousness, *Matth. 25. 31. Psal. 95. 13. Acts 17. 30.* And then

Fourthly, He shall possess the Saints his followers of the Kingdom with him; who shall reign with him a thousand years, without any opposition threatening them; and after the total destruction of all enemies, they shall reign for ever and ever, without disturbance or opposition in the New and Heavenly *Jerusalem*, in inexpressible joy and happiness, *Dan. 7. 26, 27. Rev. 5. 10. & 20. 6, 10. & 22. 5. Matth. 25. 26.*

Such, but far more excellent and glorious is the honour and glory that the Apostles in their testimony ascribe to him: *Lifting up the Horn, the horn of his people, the praise of all his Saints*, and his Kingdom and Dominion, *Psal. 148. 14.* (for 1. Largeness, 2. Righteousness, 3. Peace, 4. Prosperity, 5. Glory; and 6. Endless happiness) beyond all expression. Of which I shall not enlarge here particularly to speak. And so must and ought he also to be lifted up.

Fourthly, Of their Followers, the Ministers and Servants of the Lord in his Gospel, in the exercise of their several Gifts and Administrations. *They that stand in his house and Courts, are to praise his name, and make his praise glorious*, *Psal. 134. 1, 2. & 135. 1, 2, 3.* Not preaching and exalting themselves, and seeking their own glory and honour, to be adored and worshipped of men, and called *them Rabbi and Master*: as *Lords of their faith, and ruling over Gods heritage*; but preaching *Jesus the Lord*, and themselves *servants for Jesus sake*. As the Apostles did, *1 Cor. 4. 5.* being followers and imitators of them and of the Prophets; continuing in their Doctrine, and the form of wholesome and sound words, that they have delivered according to the furniture and assistance of the Holy Spi-

rit to that end afforded them, upon whom they are to depend, and by whom to be acted and ordered therein, *Acts* 20. 28, 31, 35. *1 Pet.* 5. 2, 3, 4.

Fifthly, Yea, and *the Bride*, and whole Church, and *all that hear* and receive his words, (as all ought to do) and are professed followers and Disciples of him, and his Doctrine ought to exalt and lift him up, seeking his glory, *2 Thes.* 1. 12. *Psal.* 99. 5, 6. *Rev.* 22. 17. *Living to him* (as all ought also to do) *who dyed for them, and rose again*, *2 Cor.* 5. 15. And this,

1. In their hearts, *sanctifying him there*, *1 Pet.* 3. 15. That is, thinking highly and honourably of him, blessing and lauding him with all that is within them, *Psal.* 103. 1, 2. without grudging or murmuring in their hearts against him; but *keeping judgment, and doing righteousness*, according to the testimony of God by his Holy Spirit concerning him, *Psal.* 106. 3. and accordingly in their hearts liking, loving, and desiring after the knowledge and enjoyment of him, *trusting in, and cleaving to him with purpose of heart*, *Psal.* 31. 23. *Cant.* 1, 2, 3, 4. & 2. 4, 5. & 5, 7, 8. & 8. 6, 7. *1 Cor.* 16. 22. *Isa.* 26. 8, 9. *Phil.* 3. 7, 8, 9, 10. *1 John* 3. 23. *Acts* 11. 23, 24.

2. In their word *speaking* nothing but what is high, holy, and honourable concerning him; *Holding forth the word of life, and blessing and speaking well of his name*, *Psal.* 47. 6, 7. & 98. 1—4. & 66. 1, 2, 3. & 100. 1, 2—4, 5.

3. In their Life and Conversation; for there also he may be lifted up, and glorified, and magnified of us; yea, both in *life and in death*, *Phil.* 1. 20. As therein also he may be blasphemed, dishonoured, and denied, as is implied, *1 Tim.* 6. 1. *Tit.* 2. 5. & 1. 16. But surely he ought not to be denied, blasphemed, or put to reproch by us, or by occasion of us. He hath not so deserved of any man, but

to be blessed and highly honoured : And that is best done, when to a high commendation of him in our words, we add also such a conversation and carriage, as speaks him excellent in our esteems and experiences of him. When we shew that he is upright, and that there is no unrighteousness in him, Matth. 5. 16. 2 Thess. 1. 12. Psal. 92. 15. 1 Pet. 2. 9, 11, 12.

Now though the lifting him up by his Father, in the acts done to him in his personal body, in his calling him to, upholding and accepting him in, raising him from, and rewarding him for and after his Sufferings, and the obedience and service done and performed by him for us, be the main and most fundamental lifting him up; absolutely necessary with respect to us, and our Regeneration and Salvation : Yet I apprehend, That the lifting him up also, as to manifestation and commendation of him to, and in the eyes of, others, both by the Spirit of God, and by men; especially his holy Saints and Servants, that desire and are set for his Glory, and the good of others, is here also with the former way and acts directly included and intended. And indeed as to his being lifted up of God, both Father, Word, and Spirit, it must be so, as we have partly said; because it was so purposed and decreed of God. It was *his purpose and grace given us in Christ Jesus, before the world, that is made manifest now by his appearance*, in what God hath wrought by, and done to him for us, 2 Tim. 1. 9, 10. And as for mans exalting him, and lifting him up in his ministration and service in the Gospel, and in heart and life, it's no more then God requires of us; and his love, and the excellency in and love of Christ to us, obliges us to, and challengeth of us. And therefore so it must and ought to be also, Psal. 96. 3, 4. But because that *must be lifted up*, the necessity of his being lifted up, hath direct and main respect to the end whereto he

is to be lifted up; that is, That *whosoever believeth on him may not perish, but have eternal life.* As also the necessity that he be *so* lifted up, *As Moses lifted up the serpent in the wilderness,* hath reference thereto. Therefore, I shall not more fully speak to the necessity of his being lifted up, and so lifted up, till after the speaking to those two following Points. The Son of Man must be lifted up, that's the second Point. The other two follow in order: The manner how, and the end to which he must be, and must be in such manner lifted up. For I shall also leave the Use of all this, till we have considered and viewed those Points also, they both appertaining to the full view of this (which is the main) Point.

C H A P. VIII.

The third Point; That the Son of Man must be lifted up, as Moses lifted up the Serpent in the wilderness. Where several Analogies and Agreements between them are considered.

Point 3. **H**OW the Son of Man is to be lifted, is the next Point to be spoken to; and that is, *As Moses lifted up the Serpent in the wilderness.* In which may be implied;

1. As verily and certainly as that was done, so must this be done also; and indeed that lifting up of the Serpent, being a type and figure preaching forth this lifting up of the Son of Man, must not be made frustrate, for then as a type it should have failed, and been false. Where the shadow goes before, the body follows. And where the type and figure was fore-ordained to instruct into the truth

truth that was to be revealed; there the truth also there, by signified, must in its time take place, and be accomplished; all things written of him in the Law of *Moses* also, whether Prophecy, or Type, and Figure, must be fulfilled, *Luke 24. 46.* But not onely so, but also

2. *As—so; As Moses lifted up the Serpent in the Wilderness; So, even after such a sort and manner, must the Son of Man be lifted up.* There is agreeableness, correspondency, and answerableness between the one and the other, as may be seen in many Particulars: *As,*

1. In the occasion of it: There the people walking in the Wilderness, were disobedient, murmured against God, despised his mercy, bounty, and goodness, and provoked him in wrath to send fiery serpents among them, to bite and kill them; and as a remedy there against, that Serpent was commanded to be, and accordingly was lifted up. And so here, men in the wilderness of this world being ransomed by Christ out of that sentence of Condemnation, that lay upon us all for our first Fathers Transgression, and under a state of much mercy and bounty from God; yet not without trials and temptations are found sinning against God, and despising the Heavenly Manna Christ Jesus, and the knowledge of God in him, and discontent with Gods dealings through the temptations of sin and Satan; and so fall under his power, and are obnoxious to destruction. This occasions a necessity of lifting up the Son of Man, both in his exaltation by God, and unto men for their healing: Yea, our first Parents, and we all in them, being tempted, (though in a Paradise) listening to the Tempter, and siding with him; to a discontent with Gods allowance to us in the Creation, because one Fruit was forbidden; and to a desire of, and coveting after what was unlawful and forbidden us, fell under the power of the old Serpent the Devil, and Satan:

So as by him to be stung and wounded to death, even a death of our souls and spirits from the life and favour of God, and of both body and soul to be exposed to, and filled with misery and mischief to destruction; and as a remedy against that Bite, it was necessary Christ should be lifted up on the Cross, and dye for us, and be raised up again, and exalted to a state of Power and Glory, for raising us up; and so he is, and there-through, even through those things done to him in his personal body, we are healed: As it is said, *Through his stripes we are healed*, Isa. 53. 5. 1 Pet. 2. 24. But as a remedy against what we meet with from Satan in our selves, in our own personal despisings of Christ, and Gods bounty and goodness towards us through him, and provocations to anger against us, was, and is it needful, that he be also further lifted up by way of demonstration, both by God and his Spirit, and servants for our helpfulness there against; That *whosoever believeth on him might not perish in a second Death.*

2. In the place of *Moses* lifting up the Serpent; That was in the Wilderness; So must the Son of Man be lifted up in the state of this world; that is, as a desolate forsaken wilderness, void of all good order and fruitfulness, full of briars, thorns, Wolves, Tygers, all that is evil and confused: Through which, while the *Israel* or followers of God walk, they meet with, and are exposed to many trials and temptations, afflictions and troubles, from the barrenness of goodness, and good men that they find in it, and from the many evil men, and the unclean, covetous, oppressive, and wicked carriages both among themselves, and towards them. Here in this day and state it's behoveful that the Son of Man be lifted up, for the comfort, healing, and helpfulness of his followers against the evil Spirits and Serpents, and their venomous stings

stings and bites, which otherwise would destroy them; that so through the vertue met with from him, as beheld and minded by them, they might be preserved from fainting and dying away, and perishing from the good land of promise, the Inheritance and Kingdom set before them; into which when they are come, they shall no more need such Preaching Christ to them, as now: Even as *Israel* had not that Serpent lifted up for them in the Land of *Canaan*, being not there with the fiery Serpents bitten.

3. In the manner of it, and that in divers Particulars: As,

1. *Moses* lifted up the Serpent as a prepared Medicine for the people without their fore-thought, desire, or invention. The Serpent was not thought of by them, much less made and appointed by themselves, as any issue of their wisdom for helping and healing themselves; it was wholly of Gods devising and appointing. Even so must (and so hath been of God, and his Spirit, and servants, and ought yet by men) the Son of Man be lifted up, as the device that God hath devised for the bringing back his banished, 2 Sam. 14. 14. As the Salvation or saving Medicine that he hath prepared before the face (or

* As *Evah* was for *Adam*, כנגדו a help as before (or over against) him; so Christ is Gods Salvation before the face of all people; a meet-help or Saviour for them.

* answering to the needs) of all people; a light to lighten the Gentiles, &c. Luke 2. 30, 31. The purpose and grace given us of God before the world was, 2 Tim. 1. 9. The Lamb of God that God found out for a burnt-offering or Sacrifice for himself, Gen. 22. 8. John 1. 29. The ransom that he hath found out, Job 33. 23. The wisdom of God, or that remedy, relief, and blessing that is the issue and product of his infinite and inexpressible wisdom, and not

ours. 1 Cor. 1. 22, 24. That God alone may have the Glory of him, and be glorified in him. We men saw no form or comeliness in him, that we should desire him. Yea, he was despised, and rejected of men, and we hid as it were our faces from him, in his appearing: so far were we from devising, choosing, or providing him for our selves. This is the Stone set at nought, by the builders, yet become the head of the Corner. This is the Lords doing, of whom he was Elected, and to whom he is precious. The Stone, the precious corner stone, and sure Foundation; not found out or laid by us, (who rather made lyes our refuge, and under falsehood covered our selves, sowing figg-leaves to hide our nakedness) but laid off God in Sion. Psal. 118. 22, 23. Pet. 2. 4, 6. Isa. 28. 14, 15, 16. Gen. 3. 7.

2. Moses lifted up the Serpent in the wilderness upon a pole. And Christ the Son of man, was to be lifted up, and was answerably lifted up upon the Cross: hung on a Tree in his being put to Death for us, He bare our sins in his body on the Tree: that we being dead to sin, might live to righteousness. Gal. 3. 13. Philip. 2. 8. 1. Pet. 2. 24. And is lifting up in the Gospel; in the foolishness of Preaching, in a way, as contemptible to the wisdom of the Flesh, and World, as a sorry pole of wood. 1 Cor. 1. 18, 21, 23.

3. Moses lifted up the Serpent, as made ready for the view of the People, so as they had no hand in the making or preparing any thing, for, or toward their healing: no more then they had head, or heart, in the first thinking on, or devising it. Only, they were to look to it, when lifted up, in obedience to Gods order and Commandment to them, that they might receive the benefit of it. Even so Christ, the Son of Man, in his being lifted up by the Spirit of God in his testimony of him, and in his being lifted up by the Servants of God, in their Preaching

and holding him forth to men, is, and is to be, lifted up as a perfect remedy, prepared of God for us, and made ready to our hands, and hearts; so as we have nothing to do in the preparing any thing for our selves, as any part, much less the whole of that Object, from, or by which, we should have redress of our miseries: but only are to listen and look to, come to, and make use of, that which God hath without us, made ready for us, and proposeth to us, in him. As the feast, to which the bidden guests were invited and called, was wholly made, and prepared by the King, and at his cost for them, without their having any hand in, or being at any cost or charge about it, or any part of it: They were not called to bring any dish with them, nor would it have been accepted, nor manners in them, for them to have prepared any thing, to bring, and add to his Table. Their mouldy crusts, and offals of flesh that they might have brought, or any thing they could have got in the High-ways and Hedges, would ill have become his Royal Table. Therefore it is said, *All things are ready.* Nothing for them to make ready. Only, *come ye to the Wedding.* Yea, and the wedding garment, in which they should have come, was a thing made ready for them too. They should only have taken, and put it on, as given them. Thence the man, though coming out of the High-ways, and so poor, as in no capacity to have prepared himself a *Wedding Garment*, yet had no excuse to make, when asked, *How he came in there not having it on.* Mat 22. 10, 11, 12. Even so it is here, all is prepared for us, and given us freely in Christ, and brought and held forth to us freely in, and by the Gospel. And so we are to Preach, and hold forth Christ to men, as having done, and wrought all things needful for them in himself, as to matter of preparation: Or as the matter, and Object to be closed with, looked to, and rested on, from which comfort and deliverance

ance is to be sought for, and expected. Nothing of that Nature put upon us to do, or to prepare, to which we are to look; and which we are to eye, for our succour and Salvation: only, we are to look to him, as so prepared and lifted up, and be saved. Isa. 45. 22. Thence, the Apostle thus lifting him up, set him forth, as a Righteousness of God for all, and upon all that believe. A Righteousness of God, because wholly of Gods; both devising, and preparing without the Law, though witnessed to both, by the Law and the Prophets. Rom. 3. 21, 22. The Law that bids us do and live, had no Commandment in it; putting us upon doing any thing about the preparing, or making that righteousness of God, or of Faith. As the Apostle saith, Rom. 10. 6, 7. The righteousness of Faith speaketh an-
 this wise saying, Say not in thine heart, who shall ascend up in-
 to Heaven; that is, to fetch down Christ from thence. Or who
 shall Descend down into the deep: that is, to fetch up Christ
 from the Dead. It leaves us not to do, or endeavour any such
 thing for our selves, nor to get any body else to do it for us:
 no such Commandment was given us in the Law of Mo-
 ses, or in any Scripture, as this. Thou shalt get down
 Christ, and lay thy sins upon him, and get him to bear
 them, and take them away, by dying for thee; and when
 he is dead and in the grave, thou shalt raise him up again
 from thence. No, the Faith of the Gospel, and the Right-
 eousness therein Preached, saith after another manner.
 And therefore he adds: But what saith it, the Word is nigh
 thee, in thy heart, and in thy mouth; that is, saith the Apostle,
 the word of Faith, which we Preach. What is that? but
 that God hath done all this for us, and to our hands as it
 were, without our motion and desire. He hath so loved the
 World, as to give his only begotten Son, &c. John 3. 16. Sent
 forth his Son made of a woman, and made under the Law, that
 he might redeem those that were under the Law (as all in a sense

were Rom. 3. 19) That we might receive the Adoption of Sons. Gal. 4. 4, 5. That he hath made him, who knew no sin, to be sin for us, that we might be made the righteousness of God in him. 2 Cor. 5. 21. That he hath delivered him up for our offences, and raised him again for our Justification. Rom. 4. 25. Raised him from the dead, and given him glory, that our faith and hope might be in him. 1 Pet. 1. 21. And all this, and what is contained in it, done and perfected of God, in Christ for us; so as he therein hath prepared his dinner, his Oxen and Fatlings are slain, and all things are ready; nothing for us to do, but come to the wedding: and therein taking on the Wedding Garment, sit down, and eat, and drink of this Provision, and that will so heal us, as we shall be fit to go, or walk after him, and serve him. So that if thou confests with thy mouth, Jesus the Lord, and with thy heart believe, that God hath raised him from the dead (that is, if thou believe this understandingly, and affectionately) thou shalt be saved. This will put a man into a right mind, to seek, and hope for all grace, and blessing from God; and so in that faith to call upon him, and it will make him to love, and in love obey and serve him. Rom. 10. 8, 9, 10, 12. 1 John 4. 19. There is nothing for the Ministers to do for the healing and saving men, but to open and publish this grace, and therein call, invite, and exhort them to look to, and obey it; and warn them of, and reprove them for neglecting it, &c. Not to prepare any thing of their own, nor put men upon preparing any thing for their own Salvation, and healing. Nor for any man to do, but in the hearing this, to look upon it, and mind what it discovers, and yeild up to what it requires, and calls for (which the Ministers are to help them to understand, and discern) for their healing. Isa. 45. 22. Look unto me, and be ye saved all the ends of the Earth, Even as Moses did not put the people upon looking into their stings, and seeking, or preparing for them

themselves any Salves, or Medicines: but only lifted up the *Serpent*, and directed them to look to it for healing.

4. The *Serpent* as *Moses* lifted it up, was not made of Gold, or of Silver, or of any more precious Mettals, but only of Brass; a more vulgar, and contemptible Mettal, and of less price. And that formed through the fire, and by other ways of cutting, beating, and framing of it, into the form of a *Serpent*: a way, no way of it self, likely or probable to heal them of their wounds. And yet, this he lifted up, as the means and Medicine appointed of God: and through his appointment, and the conjunction of his Divine power and virtue with it; it was effectual for healing those that being stung of the fiery *Serpents*, looked upon it. Even so Christ the Son of Man, according to the Flesh, was not a likely person, and means, to effect any mans Salvation, and deliverance from Sin, and Death; he being not descended of high and honourable Parentage in the World, or endued with worldly Grandeur or greatness, or with worldly Authority, Learning, and such like ornaments, as might commend him to us; but born in *Bethlehem Judah*, of a poor Virgin, espoused to a mean man, a *Carpenter*. Springing up as a tender plant, (easily to appearance, to be pluckt up, or broken) And as a root out of a dry ground (likely to come to no great bulk, or strength) No form in him nor comeliness: no beauty, when looked upon, to render him desirable. *Isa. 53. 2, 3.* A mean man. *Mark. 6. 3.* Not Learned. *John 7. 15.* Nor attended with any worshipful and honourable persons openly, as his Disciples. *John 7. 47. 48.* Yea, a man of sorrows and acquainted with griefs. Yet this man is he, that being prepared for it, and made perfect through sufferings, and Death, is both lifted up of God, to be the Author of Eternal Salvation, to all that obey him: and is effectual thereto, through the divine Ordination, and presence of God, in and with him.

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The Deity fully possessing him : even all the fulness of the Godhead dwelling bodily in him. And through this Man (so prepared and perfected of God) is, and must be Preached unto men, the forgiveness of Sins. And through him, all that believe are justified from all things, from which they could not be justified by the law of Moses. *Act. 13. 37, 38, 39.* Nor is he therefore as the Son of Man, to be laid by of the Builders, Preachers, Teachers, and Masters in Israel (as too many knowing him after the Flesh, are therefore offended at him, and do lay him by) because he was, and is the Son of Man, and was partaker with us in flesh and blood, in firm, and tempted as we be ; (yet without Sin) or because he suffered such things in the Flesh, and appeared weak and mortal therein. Nor may any therefore refuse to look to him, and expect salvation from him, because a Man, and the Son of Man, made so low and weak as he was, so despicable, and unlikely to appearance, as that the Preaching of him, and his Cross, is to the Jew a stumbling block, and to the Grecian foolishness ; even to such, as seem wise in this World. But he is, notwithstanding that, yea, because of that, that he was so abased, and crucified, and humbled himself so low, the Power of God, and the wisdom of God, and so to be eyed ; hoped in, and trusted to, as the great Devise and Ordinance of God for our Salvation, attended after an especial and singular manner, with his divine presence and blessing. : *Cor. 1. 21, 22, 23, 24. Rom. 1. 16.* And so the Preaching of him, and his Cross, is the effectual means for saving them that believe. Even as Moses did not, nor might lay by the Serpent, because made of Brass ; nor the people upon that account slight it, as knowing it after the Flesh (after the wisdom of the flesh, or the outward matter, and substance of it) but knowing it after the Spirit, as the Ordinance of God, and accompanied with his presence, and power. He was to, and did

set it up, and they were to look to it: So ought we *not* knowing Christ after the flesh, but after the Spirit (not as many deluded persons, who judging of him, and all his ordinances and Messengers according to the Flesh; that is, after their own carnal Wisdom; and according to the meanness of the outward, and appearing substance, both of him and them, do therefore slight, and fall off, from both him and them; not making use of, or reverencing them: nor looking for grace and blessing from him, the Son of Man. But as Gods holy ones, who beheld him as Gods appointment, and according to his Divine being, and perfection, and as commended by the holy Spirit) so let us look to him for all help and Salvation in those Ordinances and ways that are of his appointing.

5. As *Moses* lifted up the *Serpent* only, and nothing with it, or besides it, as the appointment of God for healing those that were stung: no medicine, or plaster did he commend besides, or with it: nor any other Mettal however to appearance, more pretious did he add, or joyn to it: nor any invention of his own, or of any other mans whatsoever, but simply, and singly lifted up the *Serpent of Brass*, and directed the people to behold it. Indeed, in lifting up the *Serpent*, he lifted up the Pole also upon which it was, or set it on an end; but not as having any virtue of, or in it self; nor as any thing to be looked to for healing, but only as a *medium*, or means of lifting up the *Serpent*, that it might be seen; and that it, not the Pole might have the wounded peoples eyes fixed upon it. Even so must Christ be lifted up, and nothing but He. Nothing with him, or besides him: the simplicity of the faith of him is to be kept. Nothing else to be Preached, or pointed to, for any man to fix his eye upon, and expect help from, but only Christ Crucified, as lifted up only, and alone upon the Cross; and so our of the Grave, to
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Gods right hand for us. No work of ours, nor any other order or Ordinance of God, or Man, is to be joyned with him herein, as the thing or person appointed of God, to heal or save us; or as the thing to be viewed, eyed, or trusted in, for forgiveness, life, or righteousness. *No other name* (whether of thing, or person) *given under Heaven whereby we must be saved*, but *only the name of the Lord Jesus*. Becaule, *there is Salvation in none other besides him.* 2 Cor. 11. 2, 3. *Act. 4. 11, 12.* 1 Cor. 2. 2. If we look for life on either side of him Crucified, we view a Thief, that which robs him of the honour due alone to him, and us, of his grace and blessing. Indeed the Ordinances of God are to be observed by us; even as *Moses* also observed the command of God in taking a Pole, and putting the Serpent upon it; but as that was in order to the lifting up the Serpent, not as attributing any thing of medicinableness to the Pole, but only as a means to lift up the Serpent, that it might be seen; which God gave the virtue to, or by: So also Baptism, and the Supper, and Preaching; and Prayer are to be used: but not as if they of themselves were of any benefit to us, but as Christ the Son of man is discovered to us, and exhibited to our view, by them, or eyed in them. They that use them or lift them up otherwise, making them the objects of their hopes, and the things as in themselves eyed by them, abuse them, and erre from the truth. Those observations, as Preaching, namely, though otherwise, never so eloquent, pithy, witty, zealous; and so Baptism, or the Supper, though as to the outward observation never so right (if any way they may be practised, so as that they present not, or men look beside the Son of Man) they are but as if the Pole had been lifted up without the Serpent upon it. And the eying them, or prayer, or any thing else beside, or without Christ: but as if the Pole had been eyed below, or without

without the *Serpent* upon it. It's Christ only that should be the great object of our Preaching, or commendation to people; no work, order, or ordinance of, and for it self: nay, no zeal, humility, love, or the like, are the things in which we are to seek our healing: they may (if right) be of the effects, and included in the health to be sought in, and by Christ; or pious frames, in, and for the lifting up of Christ; but not the Medicine. It's only Christ, that is to be shewed forth to men, and looked upon, by men, that they might find healing; and so, that they might be rightly humble, zealous, loving, holy, &c. And yet as the lifting up the *Serpent* alone, did neither hinder the honour of God (who had not been honoured, if his order had been slighted; and who was honoured in giving virtue, and power, to such his appointment; however in it self, unlikely, and unable otherwise to produce such an effect) nor was any hindrance to the desirableness, or goodness, or to mens actual desires, of health, and sound recovery, but was a means to satisfy mens desires, in obtaining the good, and benefit of health. So neither doth the lifting up only the Son of Man, either dishonour; nay, but it highly honours God that sent him, and gave him to us: (*He that honoureth the Son, honoureth the Father also.*) Nor any whit detracts, or derogates it from the desirableness, excellency, and usefulness; or the desires after, or pressing men to desire, and follow after right holiness, charity, peace, joy, &c. which are things only to be sought, and obtained by, and through the lifting up of, and looking to Jesus, as so lifted up, only for us: and therefore such lifting him up, is the direct way to, and furtherance of such virtues, and virtuous desires, and endeavours, contrary to some mens ignorant suspicions, and false accusations of such Doctrine and teaching. But yet there is this great difference, that the *Serpent* had no worth,

or usefulness in it self, to speak of; but in order to that health, and safety through it to be effected, in the looker on it. But Christ is not only a means to virtue in us, and to the reward of it: but is in himself, a person of unspeakable excellency; and the injoyment of his favour and presence, the very end, and reward of all the virtue and goodness to be attained to, by all his lifting up, for, and to us; and being looked to, by us: for he is not only the *Medium*, or means to an end (though his flesh, or humanity, and so the things done by it, may be so looked upon) but he is also, the *Alpha and Omega*, the *Beginning and the End*, the *First and the Last*. *The Way, the Truth, and the Life*. Rev. 1. 8, 17. John 14. 6.

6. As *Moses* lifted up the *Serpent* upon the Pole, so highly as that it might be seen, or looked to by the people that were wounded, distinctly from all other things; putting nothing between to hinder the sight of it, and lifting it up above all that might hinder its being seen: Even so is Christ to be lifted up above all other things, so as nothing may hinder the sight, and beholding of him, by the sinful and perishing Soul; but so as he may be seen, and discerned of it, to be the only excellent, and all-sufficient remedy for it. So hath God lifted him up above all (as well as him only, and nothing with him, either on the Cross, or on his own right hand.) That there is nothing so high as he; no thing to be compared to him: nothing, no person, no virtue, no frame, work, ordinance, nothing visible, or invisible; no Angel, Principality or Power. He is set down in the Heavenly places (or injoyments) far above all Principalities, Powers, Might, and Dominion, and every name that is named, not only in this world, but also in the world to come. Eph. 1. 20, 21. Yea, he is lifted up above the Law of *Moses*; both as the Lord of the Law, for the Son of man is Lord also of the Sabbath. Mar. 12. 8. And

And as able and sufficient to do for us, that which the Law could not, nor can do; that is, make Attonement for us; justify, sanctifie, and save us. *Rom. 8. 3. 1 Cor. 1. 30. Heb. 7. 14, 19. & 10. 4, 5, 6, &c. AB. 13. 38, 39.* And so is he also to be lifted up by the Preachers of the Gospel (for so is he by the holy Spirit, in the Gospel as Ministered by the holy Apostles and Prophets) above all other things, and persons whatsoever: both as the means to our happiness, and the Spring and Ocean of our happiness it self; as to the knowledge, and injoyment of him, and his glory. And they that lift up any other thing above him, or any otherwise then in him; they do not lift him up, as *Moses* lifted up the *Serpent* in the *Wilderness*; nor they that put a veil over his face, or dress the discoveries, and preaching of him, with the wisdom of man, or of words; for that is, as if *Moses* should have dressed the *Serpent* in some curious wrought cloth, or painted him over with Vermilion, (as the Idolaters did their Idols) least the simplicity of their matter should be seen. Thence the Apostle who lifted him up, as *Moses* did the *Serpent*; tells us, That *Christ* sent him to Preach the Gospel, not with wisdom of words, least the *Cross* of *Christ* should be made of no effect. *1 Cor. 1. 17.* And that when he came, declaring the Testimony of God, he came not with the excellency of speech; or of wisdom; for he determined to know nothing among them, but *Jesus Christ*, and him Crucified: and that his speech, and his preaching, was not with the enticing words of mans wisdom, but in demonstration of the Spirit and Power, that their Faith might not stand in the wisdom of man, but in the Power of God. *1 Cor. 1. 1, 2, 3, 4, 5.* As implying, that the presenting *Christ* with such paintings, and garnishments of speech hinders mens seeing, and beholding him, while the eye is drawn by the wisdom of the words, from the simplicity and nakedness of the matter; and so the efficacy of the

Cross may be hindred. Like as the healing efficacy of the *Serpent* might have been by any intervening Garment, clothing it; or Paint, dawbing it over, so as the nakedness, or substance of the Brass could not have been seen. And that the faith begot through such wisdom of words, or inticeing words of Mans wisdom, is but a human, not a divine Faith, and so could not have such divine, and saving efficacies, as where it is divine; and such as the nakedness and simplicity of the Truth discovered, and discerned doth effect.

7. As *Moses* lifted up the *Serpent*, to, and for all the wounded *Israelites*, that so, who ever of them were wounded, what ever were their wounds, might, looking to it, live; not excluding any of them from the intent of good by it, as setting it up for some certain number of them, only seperated from the rest, and excluding the rest; so as that, if any other then that number looked to it, they might not get the healing benefit of it, it being not set up for them; but it was lifted up for all, and every one of them, without respect of persons; not as if it were for the richer, rather then for the poor; for the wise, rather then for the foolish: but without exclusion of any. So that it could be nothing, but mens own refusal of looking to it, or neglect of it, that would hinder them of its healing efficacy. Even so is Christ, the Son of Man to be lifted up, to, and for all, and every one that is stung by the old *Serpent*, the Devil; who, or what ever they be, or how ever many, or great their wounds, sins, or sorrows, without respect of persons, or exclusion of any, but inclusion of all, that all may see a way of healing, as well as know that they are wounded; and be induced to seek healing, in the forgiveness of their sins, and renewing of their hearts and natures thereby: So as therein the goodness of God may be commended to all; and all have, and see,

see, in crediting the Testimony concerning him, cause to thank and bless him, (as all Nations and People frequently are called upon in the Scriptures to do. As in *Psal.* 66. 1. & 98. 4. & 100. 1. 4. & 117. 1, 2) And to apply their hearts to him, in whom there is certain, and undoubted healing for them; of which, in so doing, they shall not fail. And that, if any perish, it may be evident, that it is through their own voluntary neglect of that Salvation, and refusing to seek help in him. And so shall God loose nothing of his glory, in their destruction: forasmuch as he prepared his Salvation before the face of all people, so as all might see it, but they refused it, and by *observing lying vanities, deprived themselves of their own mercies.* And so God hath lifted him up: and his holy Spirit and Servants have set him forth, not as one that dyed only for an elect number, or chosen people; leaving the rest as unprovided for of help; but for all, and every one. *1 Tim.* 2. 6. *Heb.* 2. 9. *2 Cor.* 5. 14, 15. *For the world.* *John* 1. 29. & 3. 16, 17. *2 Cor.* 5. 19. *The whole world.* *1 John* 2. 1, 2. Thence his grace is said to be *saving to all men.* And it's everywhere made mens fault, in neglecting the Truth, the Wisdom, the Son of God, in his calls and counsels, the rejecting, and putting him away, not answering his calls, or obeying his voice, that they do or shall perish. As, *Psal.* 81. 9, 10, 11. *Prov.* 1. 20, 22, 24, 25, 26. *&c.* *Isa.* 66. 3, 4. *John* 3. 19. *2 Thes.* 2. 10, 11, 12. Yea, the very *Heathens* that have least means of knowledge, are in the same way charged. *Rom.* 1. 18, 19, 20, 21, 28. And as God, and his Spirit in the Apostles, (yea, and in the Prophets. *Isa.* 25. 6, 7. *Psa.* 98. 1, 2, 3, 4. & 145. 8, 9) have lifted him up as a Medicine prepared for all men, sick of whatever diseases, or wounds of Sin and its fruits, during the day of his grace; willing that all be saved, and come to the acknowledgements of
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the Truth; and not willing that any should perish, but that all come to repentance: So are we also to lift him up to, and for all: that so all, or any to whom we lift him up may be perswaded to look to him and be saved. And they, that upon any pretence whatsoever, (as of following other Doctors for their reputed zeal, or learning, or number, or any imaginations, and reasonings of their own, in which, not comprehending the shining of the Light of Gods sayings, they wrangle against them, and by blind mistakes, oppose them) do otherwise, they are therein faulty and injurious to the Souls of people, and opposite to Christs order here, who saith, *As Moses lifted up the Serpent in the Wilderness; so must the Son of Man be lifted up.* But our Saviours saying, shall, and must prevail against them; do what they can to hinder it.

8. *As Moses lifted up the Serpent in the Wilderness,* for the healing of the wounded, whatever, or how many soever were their wounds, without fore-preparing them for the virtue thereof, by other means, as of Medicines, Searching, Launcing, or any other way, applying any thing to their wounds, but this was the first thing, and the only thing powerful to heal. *Viz. The Serpent lifted up.* And that was immediately, without any intervening, or preceding course to be looked to: So is Christ to be lifted up, as the Direct means, and the immediate cure, and Medicine for all diseases of the Soul, without putting men upon other rules or devices, courses to prepare them for healing by him as necessary to be first looked to, of them. Thus the Apostle saith, *He delivered to the* (Corinthians first of all (or *in words* among the first things) *That Christ dyed for our sins according to the Scriptures, and that he was buried, and that he rose from the dead the third day, according to the Scriptures. 1 Cor. 15. 3, 4, 5.* And as much less did Moses go about to heal them, and then let them see the

the *Brazen Serpent* when somewhat amended first: So no more should any go about to regulate or qualifie any first for Christ; as if they were too badly wounded to be admitted to look as yet to Christ, or for Christ, though looked to, to heal them; till they first be by the Law, or some devices of men somewhat made better; as humble men, penitent sinners, holy sinners, or the like: which is, as if *Moses* should have hindred some, from looking to the *Serpent*, because so deeply, and so dangerously wounded, and their sores so many, till they had got rid of some of them otherwise. And as such a course would have been a dangerous derogation, from the virtue of Gods Ordinance there: so is this putting men upon qualifying themselves by other means: first, to better them before Christ may be Preached to them, or they directed to look to, or behold him; a dangerous derogation from Gods order, and Ordinance here. Indeed as there, if any being wounded by a *Serpent*, had denied, or doubted whether he was wounded by a *Serpent*, and so needed to look to the *Brazen Serpent*, it might have been necessary to perswade him, and demonstrate to him, that he was stung; and so needed to apply himself to that way of cure, the *Brazen Serpent* for healing: So in case men doubt, or deny that they are Sinners, or have sinned, and have need of Christ, it may be needful to shew, and demonstrate to them, that they have sin, and have sinned, and need to look to Christ, that they may be saved. And so men may make use of the Law as a discoverer of Sin, to that purpose. And yet the best way to shew men their need for looking to Christ, is to lift up Christ as given of God, through his Death, for them to be their helper, and their Salvation. So the Apostle, *We thus judge, that if we died for All, then all were dead.* That's a demonstration most certain, and effectual, that every one needs to mind him, and to apply

apply themselves to him for Salvation, as being sinners; that Christ hath died for them all. 2 Cor. 5. 14, 15. But of that way of Conviction, they have no skill that do not believe that Apostolical Doctrine: the denying and rejecting of which, leads them to fall upon other courses; as necessary to prepare them, and make them, not only to see themselves Sinners, but also endeavour to work some reformation, and good frames in them first, before they lift up Christ to them, and direct their eyes to him; that so they might see some cause; first, to judge that there are at least some probable Signes of their Election in them, upon which they may ground a hope, or confidence, that Christ dyed for them; and so that there is in him saving virtue for healing them.

4. As to the end of their lifting up. And so,

1. As the *Serpent* was lifted up by *Moses*, as for all the stung People; so also, for all manner of stings, and wounds received from the *fiery Serpents*; yea, for those that were inflicted, as punishments for slighting other Types, as the *Manna* was; for slighting of which, and for Murmuring against Christ; therein, the *fiery Serpents* were sent unto them, and bit them. Num. 21. 5, 6. Yea, surely had a *Serpent* bitten any Man for despising the *Brazen Serpent*, there had been no cure for him, but in looking to the *Brazen Serpent*. Even so the Son of Man is, and must be lifted up, for the pardoning, healing, and delivering from all sins, and the misery that comes by them. Yea, for sinnings also against Christ, and the grace and blessing in him. There is forgiveness in him for our neglects of him, and wickedness against him, in refusing to be governed by him: while yet it is a day of grace and patience, and men be not as it were quite dead of their wounds; whence Christ calls them, who for some time have loved their simplicity when instructed by him; yea, scorers, and
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lovers of their scorning, and those that have been some long time fools, and have hated and despised knowledge brought to them by him; to turn at his reproofs, promising to pour out his Spirit to them, and make known his words. In which is implied, that upon their turning he would forgive their former sleightings of him, and sinnings against him; which if they had not been to be forgiven and overlooked by him, would have hindred them of such dispensations of his Grace and Spirit to them, *Prov. 1. 22, 23.* As thence also the wicked are called upon to forsake their ways, and the unrighteous man his thoughts, and turn to the Lord, and he will have mercy upon them, and abundantly pardon them, *Isa. 55. 7.* And Christ tells the unbelieving Jews, that would not come to him that they might have life, that he would not accuse them to his Father; and that if any man heard his voice and believed not, he judged them not now, because he came not into the world to judge the world, but to save the world, *John 5. 40, 43. & 12. 47.* In which saying it's evident, that the world he came to save, includes also the now unbelieving persons in it; while it's yet a day of Grace, he is saving them. Also by his Intercession for transgressours, as the Propitiation for the sins of the whole world, and by renewed dispensations of patience, forbearance, and further grace to them, as appears *1 John 2. 1, 2. Isa. 53. 12. Luke 13. 8.* Yea, he prayed for such as actually abused and crucified him; and in the repenting of such afterwards, he actually pardoned and forgave them; *Luke 23. 34. with Acts 2. 37, 38, 39. & 3. 19, 20.*

2. As Moses lifted up the Serpent, that whosoever were stung with the fiery Serpents, might have advantage and opportunity there-through to look upon it; he declaring and informing them, that it was set up as a means of healing; and that it was Gods mind for giving

healing by it, that they look up to it; and that it would not give forth any healing-virtue to them, if not beheld by them; yea probably, if not beheld till they were healed; if they turn'd their eye from it before its virtue had its force in and upon them, though the Serpent was the same, whether beheld or not beheld. Even so is and must the Son of Man be lifted up, that men may have an advantage and opportunity of beholding him; he being not to be beheld, if not lifted up. *How can they believe on him, of whom they have not heard? And how can they hear without a Preacher? Or how can they preach except they be sent? For Faith cometh by hearing, and hearing by the Word of God,* Rom. 10. 14, 17. Which makes it needful, that they that know him, and are commissioned of God, (as every one that hears hath commission to say to others, *Come,* Rev. 22. 17.) do hold him forth, commend and magnifie him to men. It's true, that the Apostle there in Rom. 10. 18. propounding that question, *Have they not all heard?* answers, *Yes doubtless, their voice is gone into all the world, and their words to the ends of the earth:* Alluding to Psal. 19. 2, 3, 4. Where the Holy Ghost speaks of the Heavens declaring the glory of God, and the firmament shewing his handy-work. And so of Gods Works and Providences setting him forth, and uttering knowledge; as elsewhere it's said, *All his works shall praise him.* To which also they are often called upon, Psal. 145. 8, 9. & 148. & 150. And the Lord they commend and praise, is doubtless the same of, and to whom he saith, *Thou Lord in the beginning hast laid the foundations of the earth, and the heavens are the works of thine hands,* &c. Psal. 102. 25. Which the Author of the Epistle to the Hebrews applies to the Lord Jesus the Son of Man, by whom the Lord hath spoken to us in these last days, and by whom he made the worlds, Heb. 1. 1, 2, 10, 11. And surely whosoever be-
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holds him as there lifted up and praised, so as to betake themselves to him for help, they do and shall find mercy with him. *Whosoever shall call upon the Name of the Lord shall be saved. In every nation he that fears God, and works righteousness, is accepted of him, Rom. 10. 12. Acts 10. 34. They that by nature* (or without verbal or vocal instruction) *do the things contained in the Law,* (that love God and their neighbour, though uncircumcised, or not under the outward Regiment of Gods Kingdom and Ordinances) *their uncircumcision shall be accounted circumcision;* that is, they shall be accepted and accounted of as Gods Church, *Rom. 2. 25, 26.* And of those that by such means also are won in to God, I understand in part what our Saviour saith, *That many shall come from the East and from the West,* (even such as are not the children of the Kingdom, and born under the distinct knowledge and Ordinances of God, as the opposition to them in the following words do manifest, wherein he adds) *and shall sit down with Abraham, and Isaac in the Kingdom of God, when the children of the Kingdom* (such as are born and brought up in the professed Church, and so are professedly under Gods Government or Ordinances) *shall be cast out, Matth. 8. 12.* But I say, notwithstanding whatever of this nature may be true, however God in his lifting him up in his Providences and Works, and the manifestations of him implicite therein, may do for the rendring him visible to men, that they may behold him, look to him, and be saved by him. Yet it concerns us as our duty, and is that which God requires of us, that we so lift up Christ in our distinct Preaching of him to men, that men through our ministration may behold him in the distinct expresse declaration of him, and be saved from their errors, ignorances, and iniquities; which while they by their wisdom know him not in the wisdom of

God, as manifested in his works and providences, they run into. As to that purpose, and for that cause it hath pleased God to appoint *the foolishness of preaching to save them that believe*, 1 Cor. 1. 21. It was not another light John bare witness to, then that *which enlighteneth every man coming into the world*, and that *shined in the darkness* before he bare witness to it. It was not made another, in, or by his witness, only more plainly declared and pointed to. It was the same that *was in the world*, though the world knew him not, that came to his own, and by his own was not received; which *whosoever received*, (whether of the world or of his own) *were made the sons of God*. It was the same Word which was in the beginning with God; that in due time was made flesh (to bring us through his sufferings in the flesh unto God) *in whom was the life*, and from whom the light came that always shined, and in all the world. But God to help men to discern him, (whom otherwise in his wisdom, or more wise way to the view of the world (as the way of his Creation and Providence is) they usually overlook and know not) hath ordered gifts to men for a distinct and plain preaching him in a way seeming to the world more foolish, for their Salvation. And in this foolishness (even the plain ungarnished way) of preaching, He is, I say, to be so held up or set forth, as men may have opportunity or advantage to see him, as given in the flesh to the world to be their Saviour, according to Gospel-revelation; with persuasions also to men to mind and look to him as the great and onely one, in whom there is certain healing for them; and as one who being neglected by them, or not looked to to the end, they cannot be healed, cannot be forgiven and saved from their sins, and Gods wrath and judgments, though he be the same in himself, seen or not seen, looked to, or not looked to, believed in, or not believed

lieved in; Yet he is not the same to us, that is, he gives not forth his virtues otherwise then as lifted up, he is looked to, and believed on by men, (as to persons that are in capacity, as being of years, or otherwise of discretion, as such onely in a sense agreeable to Scripture speaking, may more properly be said to be come into, so as to be of the world) nor can he be otherwise, or further then as lifted up to them, beheld by them, *isa. 45. 22. Mark 16. 15, 16. Heb. 2. 1, 3.*

3. As *Moses* lifted up the Serpent; Not to the end that God might take occasion to punish them the more for their necessitated or wilful neglects of it, or as a thing intended of God to that end; but for this gracious end, That when a Serpent had bitten any man, however often, or seldom, deeply, or sleightly, he might look to the Brazen Serpent, and live. Though in case any man out of pride, or scornfulness, or other principles neglected it, he might be worthily left to dye of his wounds, and was without excuse if he then perished. Even so the Son of Man is; and must be of men lifted up, not to the end, that men might harm themselves by him, and be left without excuse, if either through defect on Gods part of effectual Grace to enable them, they cannot (as some erroneously hold) or through wilfulness on their part, in neglecting the grace and power given them, they will not look to, and believe in him, and so perish. But to those gracious ends, that they might, when through the deceits of Sin and the Devil they fall into sin and misery, look up to him, and be healed by him, *Not perish, but have eternal life*, both believe and live. Though if when he is lifted up to those gracious ends, any man neglect to use the power and liberty given him of God to look to him, and in the help of his grace in such looking to him, met with, to believe in him; or having begun to believe, with-

withdraw again, and so through unbelief perish; he is the cause of his own destruction, and is, and will be without excuse in Gods presence, when he comes to judge him, *Isa. 5. 3, 4. Hosea 13. 9. Matth. 22. 12. Rom. 3. 4, 19.* Now that Gods ends in ordering Christ to be lifted up, and so in lifting him up are so gracious, and not (as some represent them) to be a snare to them (otherwise then in case they wilfully reject him when lifted up to those gracious ends, that such a thing shall be the event, as is implied, *Isa. 8. 14. 1 Pet. 2. 8.*) that they might perish. I say, that Gods gracious ends in it, are directly that men might believe on him; and that whosoever so do, might not perish, but have eternal life, both the next words, and the two following Verses shew. The next words are, *That whosoever believeth on him should not perish, but have eternal life.* And the next Verses confirm that saying, *For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved.* Mark that Negative, *Not to condemn the world;* and then the Affirmative, *But that the world through him might be saved.* Such the gracious end of God being acted by love in it to the world; though the event is like the event that might be to the people from the Serpent lifted up (if any were so foolish for their bodies, as many in the world are for their souls) namely, *He that believes is not condemned,* he obtains the gracious end of God even as there it came to pass, that if a serpent had bitten any man, when he looked to the brazen Serpent, he lived, *Numb. 21. 9.* But he that believeth not is condemned now, or already, because he hath not believed on the Name of the only begotten Son of God. Not because it was Gods end in giving Christ, that any man should re-
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fuse him, and be condemned, but because he neglected Gods gracious end, which was, *that through him he might be saved*, John 3. 16, 17, 18. as follows Verse 19. *This is the condemnation (the reason of the unbelievers being condemned) that light is come into the world, but men loved darkness rather than light.* But this I might add, as

5. The last agreement, viz. As to the event. *It came to pass there upon Moses lifting up that Serpent, that if a Serpent had bitten any man, when he beheld the Serpent of brass, he lived.* As implying, that not till then had it its effect to revive or cure; and so not at all, if never looked to; or if before perfect recovery it was thinned from, that may possibly be implied too; but if any looked to, and beheld it, he lived. No matter from what part of the Camp, whether East or West; or whether he stood so near it, as to behold its express form; or at such a distance, as he had but a confused sight of it; whether his wounds were more or fewer; deeper or sleightier; &c. when he looked he lived. Even so here, when any man seeth and believeth on Christ lifted up of God; and in the Gospel, not till then on otherwise, but then *he is justified from all things, from which he could not be justified by the Law of Moses*: Whatever or wherever he is; or whether his sight be more distinct, or more dim and confused, so be it his sight be hearty, he lives with God, or in his sight, and living and believing, he shall not dye for ever, Acts 13. 39. Gal. 3. 7, 9, 26, 29. John 1. 12, 13. Acts 10. 34, 43. John 11. 25, 26. But I onely mention this, and proceed now to

CHAP. IX.

The fourth and last Point. The end of the Son of Mans being lifted up, viz. That whosoever believeth on him should not perish, but have eternal life. Six Observations drawn from hence. The first of which concerning mens danger of perishing, opened.

Point 4. **T**He end why, or whereto the Son of Man has yet to be lifted up, as *Moses* lifted up the Serpent in the Wilderness, is, *That whosoever believeth on him might not perish, but have eternal life.* He doth not say indeed, that Gods end is simply, that every one might have eternal life, without respect to their believing, or whether they believe or not. But yet he saith Verse 7. *That the world through him might be saved.* Which is as much as that the world through what he hath done, and doeth for them, might in looking to, and believing on him, (would they so do) be saved. As also it is said, *He gave his flesh for the life of the world,* John 6. 51. That is, that the world be free by his death, sustained in his flesh from the first death, so as out of it to (as all shall, or Cor. 15. 21, 22.) be raised, might also in feeding thereon live, and not dye the second Death. Nor doth he say, that every one might believe on him, and be saved, and have eternal life; but it is said, that *John* bare witness to the light, that all men through him might believe, John 1. 7, 8. And the Apostle saith, *God wills all men to be saved, and come to the knowledge or acknowledgment of the truth,* 1 Tim. 2. 4. And another Apostle, that *God would not that any man should perish, but that all should come to repentance,* 2 Pet. 3. 9. And

And God sent the Prophet *Ezekiel* to say to the People, *As I live I have no pleasure in the Death of the wicked, but rather that he should turn and live*; which is all one, as if he had said, that he might believe, and have eternal life: for of such a life the Prophet doubtless is to be understood. But he saith here, that every one that believeth, or *who-soever believeth on him, might not perish, but have eternal life.* In which we may note these six Points, or Observations implied and signified. *Viz.*

1. That men (even the World, as the next verses mention) are in themselves generally in danger of, or in the way to perishing. ~~But~~ there needed no indeavour for preventing it, if no danger of it.

2. That God hath no pleasure or likement, that they should perish; but rather that they should have eternal Life. His using such a means, or providing such a remedy, to prevent the perishing, and that men may obtain the life eternal; clearly implies that in both its branches.

3. That the Son of Man is the only person, or *Medium* by whom we may be preserved from perishing, and obtain eternal life. And he is the *Medium* God hath appointed to those purposes: This is clear in the whole scope of the Verse, and in the verses following.

4. That thereto it's needful (even for escaping perdition, and obtaining eternal life) and it's Gods good will that men believe on him, the Son of Man, so ordered of God for them.

5. That it's the gracious mind of God, that every one that believeth on the Son of Man should not (and accordingly, who so believeth on him shall not) perish, but have eternal life.

6. That in order both to mens believing on him, and also to their not perishing, but having eternal Life: in their so doing, it's Gods gracious mind, and in it self need-

ful and necessary, that He, the Son of Man be so lifted up, as *Moses* lifted up the *Serpent* in the *Wilderness*. Of these in order, and with convenient brevity, or enlargement.

Obser. 1. That men (even the World) are in themselves generally in danger of, or in the way to perishing. This is evidently declared in the Scriptures of truth. Yet all that God hath done to Christ in abasing, and raising him; and all that he doth through Christ, in his words and works; in his calls, counsels, reproofs, corrections, &c. are declared to be done primarily, and directly, while it is a day of his grace, and patience towards any, to prevent or keep men from perishing, which would have been, and would be needless, and groundless, if they were not without it in danger of perishing. Far be it from us to make God, the God of Wisdom, or *only wise God*, to do, or say so much in vain, or needlessly, or without ground or cause. Nor is that perishing simply a bodily dying, which God doth nothing to prevent, that it should not at any time, or at all come upon us; but a perishing from Gods presence, so as to be utterly lost, miserable, and undone.

Man was wholly and universally fallen into sin, and misery, even under the sentence of Death and Condemnation, the first Death, in the first *Adam*, and therein we were in danger to have perished; because

1. As the people here in the *Wilderness* were bitten by the fiery *Serpents*, and their bite was so poisonous, venomous, and perilous, that it caused Death: *Num. 21. 6.* So there the old *Serpent* the Devil, and *Sathan* enticing and tempting man to sin, through *Adams*, and *Eve's* listening to, and acting according to his temptation, he got power over them, and all in them; that is, all men to bite them to Death; by bringing them under the sentence of that righteous Law, wherein God hath denounced death to them in case of their acting, so as he enticed them. For therein.

2. *All have sinned, and are come short of the glory of God, or are deprived of it. Rom. 3. 23. By one man sin entred into the World, and Death by Sin, and so Death passed over all men, because all had sinned. Rom. 5. 12. The wages of Sin being Death. Rom. 6. 23. Not only a bodily Death, but a Death of the whole person that sinned, in being deprived of the favour and presence of God. Psal. 30. 5.*

3. *And from this, no man could deliver himself, nor be delivered by any other Creature; the sentence of God and his Law standing against us, and binding it upon us; which no meer Creature could bear upon himself, so, as to redeem us from it; nor had any power enough to raise us up from under it: for who can stand under, or prevail against God's anger. Psal. 98. 7, 8, 9, 11. & 130. 3. Nah. 1. 6. If Christ had not dyed for us, yea and risen again, we had all perished in this Death, and there had been no Resurrection out of it. 1 Cor. 15. 12, 18, 21, 22. But we are redeemed from this first death, by Jesus Christ; having therefore given himself a Ransom for all, and dyed for all, and brought all to be under his gracious Lordship, and dispose; having so satisfied the justice, and pacified the wrath of God for that offence, as that, whereas all had sinned and came short of the glory of God, they are all justified by his grace, (as to that) through the Redemption that is in Jesus Christ. And as by one offence, the Judgment was unto all men to Condemnation: So through the Righteousness of one, the free gift is unto all men, to justification of life. 1 Tim. 2. 6. Rom. 14. 9. & 3. 23, 24. & 5. 18. So that no man shall perish in this first Death for ever, but all shall be raised again there-from. For, as in Adam all dye, so in Christ all shall be made alive. 1 Cor. 15. 22. They shall not use that Proverb in the Resurrection, and Judgment to come; That the Fathers have eaten sower Grapes, and the Childrens teeth are set on edge: the Soul that*

sinneſh it ſhall dye. Ezek. 18. 2, 3. The Condemnation is not, nor ſhall be then, that *Adam ſinned*; but, *That Light came into the World, and men loved darkneſs rather then light.* John 3. 19. Prov. 1. 24, 25, 29. Though as to the taking guilt off from the ignorant and unbelieving conſcience, in reſpect of that firſt Sin alſo (Men in their ignorance and unbelief, often charging themſelves with the guilt of that Sin of *Adam*, ſo, as to think themſelves therefore under Condemnation from God, and in danger of periſhing) as alſo, for purging out the corruption of Nature there-through entred, the Son of Man is to be liſed up in the Preaching of him to men; who, though ſo delivered from that firſt Death, as that they ſhall not periſh in it: yet, as they come up into the World to be capable of chooſing the good, and reſuſing the evil, are generally in danger of periſhing.

2. In a Second Death, ſo as not to have eternal life.
For,

1. God being of purer eyes then to behold iniquity, evil may not dwell with him; fools may not ſtand in his ſight, nor any unclean thing inherit his Kingdom. Pſal. 5. 4, 5. Hab. 1.

12. 1 Cor. 6. 9. And we are all as an unclean thing; and all our righteouſneſs, as a menſtruous, or filthy cloth. Ila. 64.

6. None Righteous, no not one; all together are become unprofitable. None that doth good, no not one. Rom. 3. 10, 13. None therefore are fit to come into Gods Kingdom, and to have eternal Life without a Regeneration, or new Birth. John 3. 3, 5. Which we naturally run from, ſiding with evil; and falling into, yea walking in new diſobediencies againſt God, and ſo making our ſelves obnoxious to his judgment upon our own perſonal accounts; for our own perſonal tranſgreſſions. For,

1. We all naturally have a heart deceitful in us, and deſperately wicked, inclining us to thoſe ways that lead to Deſtruction.

struſtion. *Jer.* 19. 9. For out of the heart of man proceed evil thoughts, adulteries, fornications, murders, thefts, covetouſneſs, wickedneſs, deceits, laſciviouſneſs, an evil eye, blaſphemy, pride, fooliſhneſs; all theſe evil things come from within, and they deſile the man. *Mark* 7. 21, 22, 23. We are naturally carnal, ſold under ſin. *Rom.* 7. 14.

2. The World is full of baits, allurements, and ſnares to draw us away unto, and intangle us in ſuch ſins, as expoſe us to Gods Wrath, and Judgment; again; the riches, pleaſures, honours, pomps, and vanities of it, are apt to inſnare us through the luſt that is in us. *2 Pet.* 1. 4. *1 John* 2. 15, 16. And the perſons in it being ſinful and vicious, are apt to infect and deſile one another; enticing, counſelling, yea, and ſometimes commanding to ſin. *Pſal.* 1. 1. *Prov.* 1. 10, 11. *1 Tim.* 3. 4, 5. & 6. 7, 9. *Mich.* 6. 16.

3. The old adverſary and enemy the Devil with his many Angels, evil and wicked Spirits, ſubtil and powerful to intice and move to evil, goes about like a roaring Lyon, ſeeking to devour: tempting, and alluring to ſin; and prevailing with ſuch as are heedleſs of them, and unſkilful to diſcern them, or their enmity and wickedneſs, and to reſiſt them. *1 Chron.* 21. 1. *1 Pet.* 5. 8. *Rev.* 20. 2, 3, 8. There is none ſo ſtrong or good, that this Adverſary will not, ſo far as God permits, let upon to tempt. *Mat.* 4. 1, 2. *Luk.* 4. 2, 13. & 22. 33. And he blinds the minds of all thoſe that believe not the truth, and thereby gets power over them. *2 Cor.* 4. 4. *Ab.* 26. 18.

2. There is none can mend himſelf, or his condition toward God, ſo as either to obtain his favour to Juſtification, If any could, it muſt be, by offering him Sacrifice, or doing him ſervice, ſuch as he requireth in his Law; for we are become ſo altogether brutiſh, and void of goodneſs in our ſelves, by our fall, which we increaſe by new compli-
ances

ances with *Sathan*, that we can of our heads, and by our own inventions find out, or imagine nothing well-pleasing in his sight. *Jer.* 10. 14. *2 Cor.* 3. 5. *Rom.* 7. 18. The Lord knows the thought of Men (yea, of the wise) that they are vain; empty of any righteousness, goodness, or suitableness to him. *Psal.* 94. 11. *1 Cor.* 3. 19, 20. And therefore it must be in mans learning and keeping Gods Law if in any thing; but man is unable of himself to keep Gods Law, he being carnal sold under sin; and the Law holy, pure, and spiritual. Too high for him in his fallen state. *Rom.* 7. 14. Or so, as to cleanse himself. For who can bring a clean thing, out of an unclean? Not one. No Creature whatsoever. *Job.* 14. 4. And that's another reason too, why the Law cannot help us; nor we help our selves, or one another by it; it's too weak because of the Flesh. *Rom.* 8. 3. By the deeds of it, can no flesh living be justified in the sight of God. For by the Law is (not either satisfaction for, or cleansing from, but) the knowledge of Sin. *Rom.* 3. 20. Which we daily generally commit, there being not a just man upon Earth that doth good, and sinneth not. *Eccles.* 7. 20. *1 King.* 8. 43. Nay, instead of satisfying for, or cleansing us from our sins, it occasions sin, more to abound, and become more sinful. *Rom.* 5. 20. & 7. 8. Sin taking occasion by it, fills men with all lust and concupiscence. So that as a whorish Woman that cannot forbear to play the harlot, seeks and plots more desperately to fulfil her lust, and falls more under the danger of the Law there through, by being married to a strict and severe Husband, that cannot abide the least motion or inclination to such uncleanness, and watcheth her at all times; then if she had no husband at all: so is our case under the Law of works, for justification and life: they that are of the works of the Law (thinking to be justified thereby) are thereby more condemned, and fall

more, under the curse. Gal. 3. 10. It stands cross and contrary to us, like the fiery flaming Sword in the hand of the Cherubim, turning every way upon us. Gen. 3. 22. Col. 2. 14. And while men trusting in Moses, for like refuge to come to Christ for it, Moses will accuse them. John 5. 40, 45. Nor can any man by that, or by any devise of his own or others, defend and keep himself, or be kept from the power of Sin and Satan; so, as not to fall by them. If they could; Christ and his word would not be needful thereto for them, which may not be granted. Gal. 2. 21. & 3. 21. It being his office to succour men in temptations. Heb. 2. 27, 18.

3. Yea, God is holy, and will not only, nor admit to eternal life, those that are unclean, and sin, but will also Judge the World in Righteousness, and punish the sins of it, taking vengeance on the evil doer. And rendering to every one according to his works. Heb. 9. 27. Jer. 17. 9, 10. Rom. 2. 6, 11, & 3. 5. And of this he hath given evident, and abundant demonstration; both that he perfectly hates sin, and that he will severely punish it, where not pardoned, and purged. As,

1. In his casting down the Angels that sinned, not sparing them, though high and glorious creatures; but throwing them down to hell, and reserving them in chains of darkness, to the Judgment of the great day. 2 Pet. 2. 4. Jud. 6.

2. And in his casting man out of Paradise, and inflicting upon us all the Sentence of Death, upon the account of his own offence; we being all in him, and in him offending. Rom. 5. 12, 18, 19.

3. And in his not sparing his only begotten Son, when he stepped in between God and us, to Ransom and deliver us from perishing in the first Death. Though he was his only begotten Son; yet he pleased to bruise him, and make his Soul an offering for sin; and did not release

us from the punishment of it, to destruction, upon his only praying and interceding for us, without his suffering to the shedding of his Blood, or pourcing out of his Soul unto death; and therein being made a curse for us. *1/a*. 53. 4, 5, 6, 10. *Gal.* 3. 13. *Rom.* 8. 32. And surely, if sin be so odious to him, that he would not let it pass unpunished in his own Son, when but imputed to him, and undertaken for by him, for us, how can it be expected, that any other person, not saved from it by him, but abiding in it, and committing and practising it to the death (especially also, against Christs gracious calls, and counsels, and endeavours to reclaim us) shall escape his Judgment? *If such things were done to the green tree, what shall be done to the dry tree?* As himself said, *Luk.* 23. 31.

4. And in the great and terrible day, that he hath appointed, whereof he hath given faith or Assurance to all men, in his having raised up Christ from the dead. *Act.* 17. 30, 31. And the dreadful punishments, and destructions which he hath decreed, and threatned then to execute upon the wilful and impenitent sinners. There is a Judgment appointed to be after Death: as well as there was one pronounced before it. *Heb.* 9: 27. *Rom.* 5. 16. An Eternal Judgment. *Heb.* 6. 3. *A day of the Destruction, and Perdition of ungodly men.* *2 Pet.* 3. 7. *The Judgment of the great day.* *Jude* 6. *when Christ shall be revealed from Heaven with all his mighty Angels in flaming fire to take vengeance on all that know not God, and that obey not the Gospel of our Lord Jesus Christ.* *2 Thel.* 1. 6, 7, 8. *When all the workers of iniquity shall perish; being destroyed with an everlasting destruction, from the presence of the Lord, and from the glory of his strength, or mighty power.* *When all that are proud, and all that work wickedness shall be like stubble, and the day of the Lord that burneth like an oven, shall utterly consume them, and neither leave them root nor branch.* *Mal.* 4. 1.

5. Yea, and in those many terrible judgments and destructions of ungodly sinners, which God hath oftentimes, and in all ages and places, signally executed in this world, are demonstrations of the severity of his anger against sin, and of the power of his wrath prevailing against all the policy or strength of the sinner to withstand it: and as certain Types, Tastes, or Ensamples of the Eternal vengeance in the great day to come, to be executed and endured. Such was the overflowing of the Old World, *the World of the ungodly with a Flood*, in the days of Noah. 2 Pet. 2. 5. The burning up of Sodom and Gomorrah, and the adjacent Cities with Fire and Brimstone from Heaven, for their great wickedness. *Setting them forth as ensamples of suffering eternal Vengeance*: as the Apostle saith, Jude 7. 2 Pet. 2. 6. The overthrow of Pharaoh in the Red Sea; the destructions of Saul, Nabal, &c. The destruction and desolation of Jerusalem, and the like. Psal. 9. 16, 17.

Yea, and that men are not only in danger of, but in the way to perishing, naturally, and generally in, and of themselves is evident too; for if we mind the ways men generally walk in, we shall find they are such, as God hath threatened his Judgments, to and revealed his wrath from Heaven against. Rom. 1. 18. Both so as to exclude from the Kingdom, and the Glory to come; and so, as to destroy with everlasting destruction, such as walk in them: for are not the generality of men, either proud persons, and such he hath denounced destruction upon, being hateful and abominable to him. Mal. 4. 1. Isa. 2. 11. 12. Prov. 2. 17. Or covetous, and such God abhorreth. Psa. 10. 3. Or Idolaters, or Fornicators, or Adulterers (at least in heart) Mat. 5. 28. Or abominable defilers of themselves with mankind, or effeminate (*υανανος* 1 Cor. 6. 9, 10. delicate, soft persons) or Thieves, or Lyers, or Extor-

oners, or Drunkards, or Revilers, or Murtherers, or the like. None of which, may have any part in the Kingdom of God, or of Christ; but in the Lake which burneth with fire and brimstone, which is the second Death. A death infinitely more dreadful then the bodily Death, however inflicted, though in the most lingering, painful, and tormenting manner that ever was devised or heard of, being the punishment prepared for the Devil and his Angels. 1 Cor. 6. 9. 10. Eph. 5. 3, 4, 5, 6. Rev. 21. 8. & 22. 15. Mat. 25. 41, 46. At the best are not men too generally walking and passing their times (as our Saviour saith of the old World, and of the Sodomites in the days of Noah and Lot) in eating, and drinking; marrying, and being given in marriage, buying, selling, building, planting, with a neglect of the safety of their Souls: and yet upon those that so walk, Destruction will come as the Flood and Fire did upon the men of those days, there mentioned by him. Luk. 17. 26, 27, 28. &c. Yea, what need we further Testimony then that of the Apostle, proving all men both Jews and Gentiles to be under Sin. Rom. 3. 9, 19. Their throat is an open Sepulchre, with their tongues they have used deceit, the poyson of Asps is under their lips, their mouth is full of cursing and bitterness, their feet are swift to shed blood, destruction and misery are in all their ways, and the way of Peace they have not known, there is no fear of God before their eyes. And whatsoever things the Law saith, it saith to them that are under the Law, that every mouth may be stopped, and the whole world become guilty (or obnoxious to judgment) in the sight of God. This to the first Point, which tends to shew us

Use. 1. Our miserable state in our selves; that we might be low and little in our own eyes, and not lift up our selves and walk either proudly and stoutly, as if all were well with us, and we in no danger of seeing evil;

or slothfully and securely in not earnestly looking out for a remedy; yea, against that it's useful to shew us.

2. Our need, great need of a Saviour; and to inquire diligently after him, and accept him heartily, being discovered and Preached to us: to which end also God added the Law for discovering of our sins, that so we might look after, accept and imbrace the Saviour, whom he had fore-promised to us. *Gal. 3. 19, 22, 24.* Yea, the very promise and declaration of that Saviour shews us to have been miserable: Yea, and yet if we neglect him to be in a most miserable condition: for in that *one died for all.* It's most brightly testified, that *All were dead.* Yea, and in that it's such a one that died for us, as Gods only Son, it signifies and testifies yet more, The greatness of our misery in our selves and of that death we were fallen into, that put us into a need of such a ones dying for us. *2 Cor. 5. 14.* But that will fall in, in the third proposition, or observation.

CHAP. X.

The second Observation briefly spoken to, and some Objections against it answered.

Obser. 2. **T**HE Second Observation is, That God hath no pleasure in the death, or perishing of men: but that they rather should have eternal life. And this is evident.

1. By his own assertion under his oath, that we might be the more confirmed in it; as was noted above, in *Ezek. 33. 11.* Where he swears, *As he lives, he hath no pleasure in the death of the Wicked, but rather that he turn and*

live. And sure, if not in the wicked, in no mans death, seeing it's the wicked that he every where threatens with Death. As he saith to the wicked in the same Chapter. *Vers. 8. Thou shalt surely die.* And, *The Soul that sinneth, it shall die.* Chap. 18. 3, 20. And the wickedness of the wicked shall be upon him. ver. 21. And yet he saith, and sweareth, that he hath no pleasure, none neither secret, nor revealed, that the wicked should die.

2. And his holy servants assert the same, who have had his mind, and grace in their hearts, and declared it faithfully. The Apostle Paul asserts, *That God wills all to be (or that all be) saved, and come to the knowledge of the truth.* 1 Tim. 2. 4. And the Apostle Peter, that God is not willing that any should perish, but that all should come to repentance. 2 Pet. 3. 9. And the Prophet *Isaiab* represents the Lord, calling all the ends of the Earth to look to him, and be saved. Isa. 45. 22.

3. The many addresses that God, in, and through Christ by his Word and Spirit makes unto sinners, to call and bring them to Repentance, that they might live, and not die; are so many evidences, and convincing demonstrations of his love to Mankind: and that he hath no desire or delight that they should perish, but have everlasting life. For we may not think such a wicked, and impious thought of the Almighty, who is love, and charity, truth, and goodness it self; as if he should pretend one thing, and intend another. That he signifies one thing to be his desire and will outwardly; and desires and intends, the contrary inwardly: and so *dissembles with his lips*, seeing he protests the contrary, *Viz.* That, the opening of his lips are right things. That he speaks right things, and wickedness is an abomination to his lips. That his words are all right, and that there is nothing froward, or perverse in them. Prov. 8. 7, 6, 8. Isa. 45. 19. Far be it from

from us to think, that he is like to the wicked, whom his Soul abhorreth, to *cover hatred with deceit*: As is said, *Prov. 26. 26.* Now thinking holily of God, and according to truth we shall perceive the desire he hath of mens welfare abundantly testified in his addressees to us, diverse ways. As

1. In his calls and counsells frequently given us. As its said, *Wisdom cries out, she lifts up her voice in the streets; crying, how long ye simple, turn at my reproofs, &c. Prov. 1. 20. 23.* And doth not wisdom cry, and understanding lift up her voice? Can that be denied? Is not that evident? and that to men indefinitely, yea, and to the worst of them: therefore it follows, that *she stands in the top of high places*, where, and whence she may best be heard, and cries, *To you O men I call, and my voice is to the Sons of Men. O ye simple understand wisdom, and ye fools, be ye of an understanding heart. Prov. 8. 1, 2, 4, 5.* And so, *Turn ye, turn ye, why will ye die O house of Israel. Ezek. 33. 11.* Yea, this was one great end of our Saviours coming into the World, in order to his saving the World. *Viz. To call sinners to Repentance. Mat. 9. 13. John 12. 47.*

2. In his promising them great and glorious things, upon their hearing, and obeying his calls. *Turn ye at my reproofs: behold, I will pour out my Spirit unto you, I will make known my words. Prov. 1. 23.* So in *Prov. 8. 32, 33.* *Blessed is the man that heareth me: watching daily at my Gates, waiting at the posts of my doors. For who so findeth me, findeth life: and shall obtain favour of the Lord. Aske and ye shall receive, seek and ye shall find. Mat. 7. 7, 8.* And abundance the like.

3. In his threatening sinners, if they will take the course to perish, and will not listen to his counsels. As, *Because I have called, and ye refused; I stretched out my hands, and no man regarded: I also will laugh at your calamities, I will mock when*

when your fear cometh. Prov. 1. 24, 26, &c. O wicked man thou shalt surely die. Ezek. 33. 8. And many the like.

4. In his reproving, expostulating, and reasoning the case with men, that he might perswade them to their own good. *Why will ye die O house of Israel? Ezek. 33. 11. Ho, every one that thirsteth, come to the waters, and ye that have no money: come, buy and eat, yea come, buy wine and milk without money, and without price. Why will ye lay out money for that, that is not bread, and your labour, for that, that satisfieth not? &c. Isa. 55. 1, 2, 3.*

5. In his chastening men also, for their follies, in neglecting and refusing their own mercy, in order to their awakning to Repentance, that they might live. As he saith, *I smote them thus and thus, yet they turned not to me saith the Lord. As implying, that he smote them to that end they might turn. Amos 4. 6, 7, 11. All these things doth God twice, and thrice with men, that he might keep them from going down to the pit, &c. Job. 33. 29.*

6. In his exercising long patience, and forbearance towards them, with much bounty and goodness to the same end, that is, *To lead them to repentance.* As is expressed. Rom. 2. 4. 5. With 2 Pet. 3. 9. 15. Isa. 30. 18. *waiting that he maybe gracious. Yea,*

4. The next Observation is an evident confirmation of the truth of this; Namely, the gift of Gods only Son, the Son of Man: for if he gave his only begotten Son to be the Saviour of the World; evident it is then, that he loved the World: and if he loved it, he desired not, that it should perish, but rather, be saved through him, and obtain eternal life. But that is true, as it is said in ver. 16, 17. And as we may see also in our speaking to that observation.

1. *Object.* But the Scripture saith, that the World goeth to Destruction. 1 Cor. 11, 32. Or shall be condemned.

Answ.

Ans. True, but that is, because it goeth contrary to what God would have it; It disobeyes, and rebels against his will, and doth that which pleaseth him not. *Isa.* 66.

3, 4. *John* 3. 19, 20.

2. *Object.* But God hated *Esau* before he was born, therefore had pleasure in his Death, and perishing.

Ans. It is not said, that God hated him before he was born; but only that the Elder people (*Esau* namely, and his Posterity) should serve the younger; that is, *Jacob* and his. See, *Rom.* 9. 12. The other of hating *Esau* was said in *Malachie's* time. *Mal.* 1. 2. long after *Esau* was dead; and was said of his Posterity when he laid their Mountains wast.

3. *Object.* But the Apostle adds this of *Esau's* being hated, to that said, before they were born, as a demonstration of its truth: and therefore that saying, also refers to the same time.

Ans. 1. That follows not, for it confirms the truth of the former saying, though understood of *Esau* nationally, and in *Malachie's* time: For Gods laying *Esaus* Mountains wast for his hatred against his Brother; and therein testifying hatred against *Esau* in his Posterity, when as he more gently chastised *Jacob* in his posterity: was an evidence of Gods resolving to make good his purpose of making him a servant to *Israel*, as nationally considered: Gods destroying the Elder, for not serving the younger, was a demonstration that his place was, to have been subject to him: but if we should refer this hatred to the same time; yet then

2. Less love, is in Scripture called hatred: and so Gods less love, in respect of purpose to shew him grace, and give him honour and priviledges, might be called his hatred; and stand well enough, with a desire of his Salvation, and that he might not perish. As we are willed

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in such a sense, to hate those, whose destruction yet we may not desire; yea, whose good and happiness we are greatly to desire, and endeavour; as our *Fathers, Mothers, Brethrens, &c.* whom we are to hate, that is, love less than Christ; so as to be willing to displease, or forsake them, for Christs sake. *Luk. 14. 26.* So may God be said to hate in such a sense also.

4. *Object.* But God raised up *Pharaoh* to destroy him.

Ans. 1. That is not so said, but that he *might shew his power in him, and make his name to be declared in all the Earth.* And that he might do, and yet desire his Salvation. Yea, (as *Origen*, in his *Philocal.* also notes) He might order those Judgments to him, and harden him, that he might bring them upon him, to the bodily death and destruction, to awaken him to Repentance; and to prevent his perishing hereafter. Sometimes God punishes men, here to Death, that they might not perish for ever. *1 Cor. 11. 31, 32.* But granting him to be perished.

Ans. 2. I answer further, that its true, that there is a time, when patience abused ends in vengeance: and the day of Mercy, may be followed with a day of Destruction. And then, he that in the day of grace would rather that the wicked turn and live; will afford them no more space, or grace to turn; but will laugh at their calamity, and mock when their fear comes. *Prov. 1. 22, 23, 24, 25, 26, 27.* Yea, and yet further.

Ans. 3. Gods ways are oft-times unsearchable, and his judgments past finding out; when as yet, his word is right, and all his works are done in truth. *Rom. 11. 33. Psal. 33. 4.* We are not therefore to doubt of, or deny his words, because we cannot always comprehend his ways.

5. *Object.* But he may make some Vessels to dishonour.

Ans. 1. That he may do, and yet in their humbling themselves

themselves under his Judgments shew them mercy; as well as destroy those whom he was framing to be Vessels to honour; as is signified in *Jer.* 13. 11, 14. With 18. 3, 4, 6, 11. He can make another Vessel of what is marred, as easily, as the Potter can turn again, and make a new Vessel of what is broken upon the wheel. And he may make any a Vessel to dishonour, that will not obey his calls and counsels, as well as make any a Vessel to honour, that through his grace cleanseth himself from what defiles. *2 Tim.* 2. 21.

6. *Object.* But the Lord made all things for himself; and the wicked for the day of wrath. *Prov.* 16. 4. Therefore, he made some to destroy them.

Ans. 1. The words may be read: And the Wicked are for the day of Wrath. Where, by day of Wrath, may be understood, a time of Wrath against others; the wicked then are fit for God to make use of, as rods to scourge with. For *wickedness proceeds from the wicked.* See *Isa.* 10. 5, 6.

2. And the wicked must go to wrath, notwithstanding Gods not desiring, or delighting that they should so do, in case they will be, and persist to be wicked, contrary to Gods desire. I do not say, that the wicked abiding wicked, are not appointed to wrath: but I say, that God would not, that men should be, much less persist to be wicked, but rather, that they turn to him, and be happy. *Let the wicked forsake his ways, and the unrighteous man his thoughts, &c.* *Isa.* 55. 7.

Use. This then commends the love of God, and shews that he is Charity: and that mens Destruction is not of him, but of themselves. And it affords Motive to all, to seek and submit to him, in order to their happiness: yea, it invites the wicked also to repentance: as that, that is most pleasing to him. And that they may do so,

and meet with mercy; it's good for them to mind, where God hath provided safety, and acceptance for them, which leads to the next Observation. Namely,

CHAP. XI.

The third Observation briefly spoken to, shewing Christ to be the only Medicine for our Misery, and way to happiness, appointed of God for us; and what an inducement that consideration is, to love God, and accept of Christ.

Obser. 3. **T**HAT God in order to the preventing mens perishing, and bringing them to eternal life, hath appointed the Son of Man, his only Son, to be mans Saviour. Or, that he is the only Medicine, and Medium of Gods appointment, in whom we may have Salvation, and life everlasting.

This also is positively, and abundantly asserted in the Scriptures: for there we find

1. In the Scriptures of the Prophets, that *David* spake of Gods raising up a King over men; who should be, and be Proclaimed to be *Gods Son set upon his holy Hill* for the good of Men, so, as that the Kings and Judges of the Earth should have cause of rejoicing in him: and yet of trembling too, because of his infinite power, and terrible Judgments; *breaking in pieces as a Potters Vessel* all that rebel against him: but, all that trust in him should be happy. *Psal. 2.* Yea, all Nations are exhorted to gladness upon the account of his Victories and Reigning. *Psal. 47. & 97. 1, 2, &c. & 98. 1, 4, &c.* Yea, they only point to one, that should be the Seed of the Woman; the seed of *Abraham, of Isaac, of Jacob, of David*; a root of Jesse, &c. Who

&c. Who should yet be the Mighty God, the Everlasting Father, the Prince of Peace. *Gen.* 3. 15. & 22. 18. & 26. 4. & 28. 14. *Psal.* 89. 3, 4, 19, 20. *Isa.* 9. 6. & 11. 1, 10.

2. In the writings of the Apostles, the accomplishment of those Prophecies is declared to be made, in the raising up Jesus; He being the Son of God, sent forth by him, made of a Woman, and made under the Law. *Act.* 13. 32, 33. *Gal.* 4. 4. Made in the similitude of sinful flesh; and an offering for sin, to condemn sin in the flesh. *Rom.* 8. 3. Delivered up to Death for our offences, and raised again for our Justification. *Rom.* 4. 25. That there is Salvation in no other, nor any other name given under heaven, whereby we must be saved. *Act.* 4. 11, 12. The Law being not able to help us, being too weak and unprofitable. *Rom.* 8. 3. *Heb.* 7. 14, 19. & 10. 4, 5. God therefore prepared a body for his own Son, and made him therein the Son of man, that he might be able to do that for us, and to us, that none other could: that He in the nature of man might bear our sins, and make satisfaction to Gods Justice therein, and atonement for us; and offering up himself to God as a spotless Sacrifice through the eternal spirit receive into himself the fulness of the grace and blessing of God his Father; that as the head of us men, he might derive it to us and we receive it from him: both Light and Teaching, for renewing our minds, and directing us unto peace and happiness, and Spirit to inliven quicken, and strengthen us to walk in the way he directs us in unto them. And for working all the works of God in us; and giving protection and defence against all adversaries, and adverse power, and whatever grace and blessing may be necessary for us, and advantageous to us: which as the Great High Priest in the virtues of that, his Sacrifice appearing in the presence of God for us, he obtaines to be given us.

And who so fit to be mans Saviour as such a one, as is also man? and so as our kinsman had right to redeem us, and having proved our infirmities and miseries can pity and Sympathize with us, and will not terrifie, or affright us? And what man could be able to satisfie Gods Justice by any Sacrifice: yea, though of himself, and obtain his grace and blessing for us, or be able to receive the fulness of Gods grace and blessing for us, and derive it to us; besides him that is also God, Gods only begotten Son? such a one being our Prophet must needs be able to speak forth the mind and counsel of God to us, being one with him, and in his bosom, and so acquainted fully, and most certainly with all his secrets (as we have before considered) *Heb. 1. 2, 3.* And is most worthy to be hearkned, and diligently attended to, in all things by us. *Heb. 2. 1, 3. & 3. 1, 7. & 12. 25.* Such an High Priest must needs be great with God, as well as pitiful to us; who is both the *Son of God passed into the Heavens, and made higher then the Heavens, and is holy, harmless, undefiled, and separated from sinners;* and yet hath had experience of our infirmities and temptations. *Heb. 4. 14, 15. & 7. 26.* And such a King and Lord as is Gods only begotten Son; is, and must needs be able to Protect and save us, from what may harm us; and being *one chosen out from the People* will be ready to hear, and save, when we call upon him; and to redeem us poor men from the deceits and violences of *Sathan* and his instruments; and account of our lives as precious; and come down like showers of blessing upon the humble and obedient Subjects. *Psal. 2. 6. & 87. 19, 20. & 72. 4, 5, 6, 14. & 10. 9.* And what need is there, or can there be, of any other Saviour, when he is so every way fit, powerful, and all-sufficient for us? therefore He, and He alone is propounded to us: and to Him alone, God and his Spirit, and his Servants, direct and call us. None else

else did God elect and chuse to this office and service, but him who alone was crucified for us, *1sa. 42. 1. 1 Cor. 1. 13.* To none else hath he given nor will give his honour and glory, *1sa. 42. 8.* None else hath received a name above every name into which we may be baptized for the forgiveness of our sins, and the gift and blessings of the Holy Spirit to be given us, *Phil. 2. 10, 11. 1 Cor. 1. 13.* Yea, seeing it hath pleased God, that all fulness of grace and blessing, and of the Godhead should dwell in him bodily, what can all other things and persons of themselves be, and as in competition with him, (or any other ways but as in subserviency to him, and as made use of by him, as instruments for conveying grace and vertue to us from him) but meer emptinesses and vanities? *Col. 1. 19. & 2: 9. Psal. 4. 2. Joh. 2. 8.* Surely as the Brazen Serpent was the onely Medicine prepared for the cure of the stung and wounded *Israelites*, and the River *Jordan* the onely remedy for *Naamans* Leprosie: So this Son of Man being such a one, may well be the onely Salvation for us miserable sinners.

Use 1. And this may be a sufficient testimony & evidence to us, both of the exceeding greatness of our misery needing such a remedy, as was hinted in the first *Observ.* And also that God loves us, that he hath raised up such an horn of salvation for us in the house of his servant David, *Luke 1. 69.* Herein is the love of God manifest'd to us, that he sent his onely begotten Son into the world (and made him the Son of Man for us) that we might live through him. Herein is love, not that we loved God, but God loved us, and gave (this) his Son to be the Propitiation for our sins, *1 John 4. 9, 10.* This, this was a far greater testimony of his good will to us, and that he desired not our perishing, but eternal happiness; then if he should have sent down Angels to us in our particulars, to tell us he loves us. He did
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send divers of his Angels with gracious messages, and his Law was given by the disposition of them. But the best news that any of them ever brought, was what they brought concerning this Son of man, and his being appointed, sent forth, and impowred of God to save us: *Luke 2. 10, 11.* That this Lord of men and Angels looked after us, as the good Shepherd, and came to deliver us from our destructions. If God said to Abraham, that he knew he feared him in that he withheld not Isaac his only Son from him, *Gen. 22. 12.* How may not we then much more perceive the love of God to us, in not withholding, but sending down his only begotten Son from Heaven, and making him the Son of Man, that he might save us? This is Love indeed passing all parallel; yea, all knowledge. Surely we need not (as the Pharisees) seek after another or greater sign from Heaven, that God desires not our ruine, but our salvation and happiness; but may well rest in this unspeakable gift of God, as a sufficient demonstration thereof to us; accepting it with all reverence, love, and thankfulness. *This is a faithful saying, and worthy all acceptance, that Jesus Christ came into the world to save sinners, 1 Tim. 1. 15.* To save us from the curse of the Law, from the wrath of God, from the state of death and destruction, from the power, malice, and rage of the Devil; and in a word, from all that might harm us: And had that been all, it had been very much; but it was not all, he sent him also to bring us back to him, and so to eternal life, glory, and happiness, *1 Pet. 3. 18. John 3. 16.* Surely this may engage us also,

Secondly; To think well of God, to laud and bless him perpetually as our great Benefactor, our merciful Father, our mighty, yea, almighty Helper; as one that so desired our good, so loved the world, as to send us
such

such a one to save us. He may well expect from us, and we give to him upon this account all possible love, thanks, dutifulness, and ready obedience. He is worthy to be honoured by us, that had such a respect for us. Well may we cry out with admiration, *Lord, what is man that thou shouldst so magnifie him, and that thou shouldst so set thine heart upon him*, as to send thine own and onely Son (not by Adoption and Regeneration a Son onely, but by eternal and divine Generation thine onely begotten Son) to be the Son of Man, and so in Relation and of Kindred to him, to help and save him when none else could help him. This was *the Lords own doing*, and greatly worthy our admiration, *Psal. 118. 27.*

3. And well may we accept of and confide in such a one as this Son of Man, Gods onely Son, as a person fit and meet, and All-sufficient to save us, and to bring us to Heaven and Happines. Good encouragement may this consideration give us (as well as it shews us a necessity, there being Salvation and Life in none other for us) to hearken to him, and give up our selves, with full assurance of faith, and expectation of good success to his direction and dispose. We need not fear but God will be with him to help him in, and carry him on with success in all his undertakings for us, seeing God is in him, and he is God. When God sends any on any gracious message, he uses to accompany them, and give them good success. So he was with *Moses* and *Aaron*, when he sent them to *Pharaoh*, and gave them a command to bring *Israel* out of *Egypt*, and they effected it in his name; notwithstanding the many threatening difficulties and discouragements they encountred with; though they were but Gods servants, neither of them his proper Son. Indeed they led not the people into *Canaan*, because they failed in their faith in, and obedience to him, not sanctifying him before

fore them at the waters of strife. He sent *Joshua* therefore to lead them in thither, expelling and driving out the Gentiles to divide the Land to *Israel* for their Inheritance. And God was with him therein, and did not fail him nor forsake him or them that followed him, and obeyed his commands, but made them successful by his assisting presence. He was with *Gideon* also, when he sent him against their enemies; so as with a small handful, by unlikely means, he vanquished an innumerable number of enemies. And what should I mention *David*, *Cyrus*, and divers others?

Now if God strengthened his servants always in their obedience to him in what he sent them to do, how shall we question or doubt the Sufficiency and prevailing powerfulness of his onely Son, with whom, and in whom *he was reconciling the world to himself*, and is still after a more wonderful way of presence, and union of Being, then with any of them? Surely we may have high expectations of Life and Salvation by him; He being sent of God to such purposes to and for us; He being neither liable to sin, (as *Moses*, *Aaron*, and many others did) nor hath death any place upon him, much less dominion, as it had over all them, so as that he should fail there-through in his undertakings, till he hath perfected what concerns us. Indeed his undertakings, or the things God sent him to do, are and were of a far higher nature, and heavier then ever he sent any others about; As to take away sin by the Sacrifice of himself, Destroy the power of Satan, Abolish death through his own death, And to save our souls: But by how much his work was, and is greater, by so much is his person more excellent and glorious. And why then should we not thankfully entertain and embrace him, depend on and trust to him, yielding up our selves to his guidance with greatest confidence, and fullest assurance both
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of his sufficiency and faithfulness? For in that he is Gods Son, his onely Son, he hath his power, and virtue, strength and all-sufficiency, rendring him able to save us. And in that he is his onely begotten, he hath in him his perfect likeness and similitude; and therefore God being Love or Charity, full of goodness and faithfulness to us, he is so also, being the expresse character of his person, the brightness of his Glory. And being our Kinsman and our Brother, and become so on purpose for our good; what may we not expect of compassion and faithfulness, from him upon that account also.

Object. But if the Son of God was in his love sent to be our Saviour, and he so able and willing to do the work he was sent about, how is it then that all are not in the issue saved from perishing, nor have eternal life? But so many and great multitudes (as the Scriptures imply) perish? If he will save us, who can hinder him therein? seeing he being Gods onely Son, and coming in his Name and Power, is Almighty to do what he pleases for and to us?

Answer. He was not sent or came to save us, so as to bring us to eternal life absolutely by his omnipotent power, otherwise then in a way of willing obedience to him performed by us, being endued by him with capacities for such obedience. He is able to save us to the utmost, and he is willing; but he expects that we should come and seek to him in the grace wherewith he prevents us, that we may be saved by him, and live with him, and through him, as is agreeable to what we observed in the next place, viz.

C H A P. XII.

The Fourth Observation considered, and therein the necessity and nature of believing on the Son of man unto Salvation, with its desirableness, and acceptableness unto God.

Obser. 4. **F**ourthly. That it is needful, and that which God requireth of, and approveth in men, that they believe on Christ the Son of Man; that they may not perish, but have eternal life.

This also is plain and evident in the Scriptures; as in 1 Cor. 1. 21. *It pleased God by the foolishness of Preaching to save them that believe.* Gal. 3. 22. *The Scripture hath concluded all under sin, that the promise by Faith of Jesus Christ might be given to them that believe.* Mark 16. 16. *He that believeth and is Baptised shall be saved: and he that believeth not shall be Condemned.* And in this Chapter, ver. 18. *He that believeth on him is not Condemned. But he that believeth not is condemned already, because he believeth not on the name of the only begotten Son of God.* So that believing is necessary to Salvation, and to escape perishing; he that believeth not being threatened with destruction. Yet, we may here lay down two or three cautions to prevent mistake.

Caution 1. First, that these things are to be understood as to actual believing, with respect to persons capable thereof, those namely that are adult, or of years of discretion; not of Infants incapable of hearing, and of understanding; as for them they being cast upon God and his mercy from the Womb, they may be interpreted, and by Grace reputed as believers and trusters in God; not being capable of acting, much less actually acting any distrust in him: as Psal. 22. 9. *Thou art he that didst take me out of my Mothers*
Womb,

Womb, thou madest me hope upon my Mothers breast. So in psal. 71. 5, 6. To which also may be applyed that of our Saviour. Mat. 18. 6. Whoso shall offend one of these little ones that believeth in me, &c. The like may be said of Idiots, however, that they may not be reputed as unbelievers, not having capacity of believing; otherwise it should be a sign of reprobation.

Caution 2. Secondly, that actual Faith or Belief in Christ, is not required in persons of discretion, further then according to the means of believing that God affords them. They are not reputed unbelievers further then they refuse or receive not what is presented to them to believe; or might and would be, if that which leads thereto were not rejected by them. Christ requires not an explicite belief of what they have, or might have no explicite declaration of. In that case, if men by nature keep the Law, their uncircumcision shall be accounted Circumcision, as was noted before, and as is said, Rom. 2. 26. He that in every Nation (by whatsoever means God affords them for it) fears God and works Righteousness is accepted of him. As Cornelius was in his Prayers and Almes before Peter had spoken any thing of the Doctrine of Christ to him. Act. 10. 1, 2, 3, 34. Those sayings, He that believeth not shall be damned. And he that believeth not is condemned already; are to be understood of those to whom he is Preached. As to say, Go ye into all the world, and Preach the Gospel to every Creature. He (that is, He that upon your Preaching) believeth, and is Baptised, shall be saved. And he that (upon your Preaching it, or its being Preached) believeth not, shall be damned.

Now that believing is requisite and necessary (as before is opened) to Salvation. Yea that,

Consequence To obtaining the Salvation promised in the Gospel, according to the choiceness and fulness of that

Salvation, believing on Christ is absolutely necessary, and thereto, the Preaching of Christ also to men, that they may believe. The reason is,

1. Because God will have his Son honoured by men, even as He (the Father) is honoured in their coming to him, and believing on him for life and Salvation. *Joh. 5. 22, 23.* Now herein men honour Christ, in giving to him what God hath given him, *viz.* The honour and glory of giving eternal life; and in that perswasion coming to him, seeking and accepting it of him, and herein men dishonour him, in thinking unworthily of him, rejecting, and putting him away; and refusing the life and grace he tenders to them. It is but a just reward and recompence of his Sons abasement, and sufferings for us; that we give him that honour to own him for our Saviour, and seek and trust to him for his Salvation. *Worthy is the Lamb that was slain to receive power, riches, &c. Rev. 5. 12.* To be the Saviour and supplier of us. And to receive of us the acknowledgement of his power, riches, strength, wisdom, &c. In our coming to him, for the exercise of them, for, and dispensation of them to us, according to our needs. To which end,

2. God hath not ordered that Christ should have all the weight of our sins and sufferings, and then we to have the benefits and procurements immediately put into our hands, or made over to us, and to our injoyments; but God hath given all things into his hands, *power, and riches, strength, and wisdom, honour, glory, and blessing*, even to him that bare, and suffered all the evil for us; as, He is therefore worthy. *Phil. 2. 10, 11. John 3. 35. & 13. 3.* He gives us eternal life, but he gives us it in his Son: so as that to the receiving thereof, we must receive him, and submit our selves unto him, and his Government. As it is said, *This is the Record that God hath given of his Son.*
 God

God hath given us eternal life, and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son, hath not life. 1 John 5. 11, 12. And so it's said, That God hath blessed us with all Spiritual blessings in Christ. Electing us in him, Predestinating us to the Adoption of Sons in him, that we have in him Redemption, the forgiveness of sins, and are accepted in him Eph. 1. 3, 4, 5, 6, 7. And so, that we should be strong in the grace in Christ Jesus. 2 Tim. 2. 1. So that He is the Treasury, as well as the procurer of all Grace and Blessing for us; and we are to come to him for it: then that charge, *Ye will not come to me that ye might have life.* John 5. 40. And that to the end.

1. The provision of Life and Righteousness, and all blessing might be sure and steadfast for us; for it is the will of him that sent him, that of all that which he hath given him, he should loose nothing, but should raise it up at the last day, John 6. 39. He will keep that, that is committed to him. 2 Tim. 1. 12. Life and Righteousness were given us in the first Adam, but he fell and lost them: and were they put into our keeping, we might loose and forfeit them irrecoverably too, and provoke God to take them from us. But Christ will not fail. Isa. 42. 4. Nor will God take away his mercy from him. Psal. 89. 33. So that if we fail and forfeit, yet it abides sure in him so, as seasonably and soundly returning to him we may be restored again. As also that,

2. He might gather us into an unity in him, by drawing and gathering us from our selves, and from our own natural conditions, places, or objects of hope and trust, and ways of walking into him; that we all centring in him, and having our hopes, trusts, and rejoycings in him, and walking in him we might be made one among our selves; and not be as it were many, scattered and dispersed

sed from him: so it's said to have been the good pleasure of God, *in the dispensation of the fulness of time*, to gather together in one, all things in Christ, which are in Heaven, and which are in Earth, even in him. Ephes. 1. 10. And that He is our peace who hath made both one, and hath broken down the wall of partition between us, having abolished the enmity in his flesh, to make in himself of twain, one new man; so making peace. Eph. 2. 14, 15, 16. Satan by drawing us from God, had drawn us into divisions after diverse Gods, and into diverse ways of Worship, or prophaneſs, and into dissensions, hatreds, and oppositions. God is a God of love, unity, peace, and concord; and therefore will have all that live under his Government, live in peace, unity, and love, agreeing together in one; and therefore hath put all his riches of grace and glory into him, that all faces might be turned towards him, all hearts knit to him, and meet in him, and so be at one. As it's said, *Christ died not for that Nation (of the Jews) only, but to gather together into one, the children of God that are scattered abroad.* John 11. 51, 52. This was of old figured in the Unity of the Temple and Altar in Israel, to which all the Tribes out of all quarters were to repair. Again that,

3. That he might make us an holy People, that are to live with him for ever. He is a holy God, and his design in saving us by his Son, is to save us from our sins, disobedience, filthiness, and foolishness; and so to make us a wise, clean, gracious, and good people: a people redeemed from all iniquity, and purified to be a peculiar people for himself, zealous of good works. Tit. 2. 12, 13, 14. 2 Cor. 5. 14, 15. Luk. 1. 74, 75. His design is not, that we should still live in our sins, which had so far provoked him to anger, as to sentence us to Death, and to condemn us to Hell. It is not possible that he should allow us to live with him, in that which is so hateful to him: Yea, so hateful, that his

his own only begotten Son might not obtain a release of us, from the punishment incurred by it, but by his dying and suffering the curse of the Law threatned against us for it; no, without holiness we may not see God: nor live in his sight. Now to have given us happiness, and life everlasting by Christ, without coming to him, and so to God who is in him, had been to make us happy in sin; for what is sin but a distance, or going of the Soul from God! And what is living in sin, but living at a distance from God, in a neglect, or disregard of him? But now the believing in Christ, and so in God by him (for *he that believeth on him, believeth not on him, but on him that sent him.* John 12. 46) Is the way to be holy, pure, good, wise, excellent; for this believing in him, hath in it a beholding of his excellencies which are of a conforming efficacy to him. 2 Cor. 3. 18. Yea, herein the Soul is drawn from all polluting, defiling objects, which spoil, besot, and brutify the Soul, and debauch it, to live on him, and in fellowship with, or dependance on him: the fountain of all cleanness; washing it from all filthiness; the fountain of wisdom cleansing it from all foolishness, and brutishness, and filling it with heavenly wisdom and understanding: the fountain of all power, healing it of its weaknesses, and infirmities, and enabling it to resist temptations to evil, and to walk in every good way, and perform any service to which he calls it: The fountain of all goodness, delivering it from all bad and evil dispositions and desires, and filling it with the contrary, of all nobleness and excellency, healing it of all baseness, and unworthiness, and spiriting it for all noble, and truly excellent undertakings, and performances. In a word, in coming to him, it comes to all righteousness, purity, and goodness, and in depending, and living on him, it derives all excellent, clean, holy, and good virtues, qualities, and dispositions from him, rendering

dring it suitable to God and his holiness. Yea, and

4. Everlasting, or Eternal Life, being, or standing in the knowledge of God, and of him whom he hath sent, *Jesus Christ*; and that knowledge being not to be had, or attained to, but in the Souls coming to Christ, and depending on him and his teaching; drinking that in. (He being otherwise in himself unknowable, and invisible, but as that word from his bosom declares him; and that image of his invisible Majesty, represents him. *John 1. 18. Mat. 11. 27. Col. 1. 15. Heb. 1. 1. 2. 3.*) Its not possible we should have eternal life, or not perish 'or want of it, but in believing in, and depending on him, as making known himself to us, and his Father in him. Wherefore life eternal being only in him, and not enjoyable by us, but in and with him; and the way to unity and holiness which he designs in those that live, being only attainable by believing in, and living upon him, therefore he also calls us to him to behold, listen to, believe, and trust in him: as to this end also Christ calls us to himself, that in believing on him, we might not perish, but have eternal life. *Isa. 43. 1. & 45. 22. & 55. 1. 4. & 65. 1. Psal. 2. 10, 11. Mat. 11. 28, 29. John 7. 37. 38, &c.*

Quest. But what then, is this believing on him, that is so necessary to our salvation, and living for ever?

Ans. We may partly understand, that in what is said of the use and necessity of it: yet to speak a little more distinct'y of it, I shall thus describe it, *viz.* It is the Souls betaking and yeilding up it self to Christ, in a persevering attendance to, and dependance on him; with hearty trust and confidence in him, for all grace and blessing; arising from an hearty belief of, or credit giving to Gods testimony of him; effected of God in a serious listening thereto: and from the perception of his excellencies declared therein.

In which description, I have endeavoured to take in all those various terms which the holy Ghost useth in the Scriptures to express its Nature by: as also to shew its true Principle; and spring from which it is produced, and by which it is maintained, in its proper subject. For here,

1. That from which it springs, or flowes, is said to be an hearty belief, or credit giving to Gods testimony concerning him, and the perception of his excellencies, as therein discovered; or rather, that testimony it self, and his excellencies as therein discovered, for the believing in, or on the Lord, is an effect of the believing God: and therefore that phrase or saying, *Abraham believed in the Lord.* Gen. 15. 6. Is by the Apostle rendred, *Abraham believed God.* Rom. 4. 3. As implying, that then God is heartily believed in his Testimony when he whom he testifies of, is believed in; as also, that the believing in the Lord is an evidence, and product of believing God.

2. Here is mentioned also, the several causes of this perswasion, and so by consequent of that perception, and believing on Christ that follows upon it. As,

1. The principal and first cause, the Author and begetter of this faith, belief, or perswasion, and of all that follows upon it, is God himself testifying of Christ. As it is said, *Ye are saved by grace through faith, and that not of yourselves, it is the gift of God.* Eph. 2. 8. And, *this is the work of God* (both that which he requires of us, and that which he works in us) *That ye believe on him whom he hath sent.* Joh. 6. 29. Yea, and our Saviour further testifies it to be the work wrought of God, in saying, *No man can come to me, except the Father that hath sent me draw him.* v. 44. And *No man can come to me, except it be given to him of my Father.* Ver. 65.

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Of him descendeth, and cometh down every good and perfect giving. And therefore, both this perswasion, and all there-through effected: But he works mediately, and so here is,

2. The subordinate and mediate cause of this persuasion and believing, on Gods part ; which is the same that is also the object believed, even the Word and Testimony of God ; the very clearness, excellency, and evidence of which, as manifested of God to the heart, persuades the heart to embrace and credit it : As by the light of the sun a man sees the sun ; so the goodness and truth of Gods Testimony is seen by its own brightness, and that draws in the heart to receive it. By his word God wrought at first in making the world, and by his word he works, in making new creatures. And that this is that by which he works in the heart, and persuades it to believe on Christ our Saviour, himself testifieth, in saying, John 6. 45. *They shall all be taught of God ; every one therefore that hears and learns of the Father, comes to me.* Thence also his word, the Testimony he beareth of Christ, the Gospel, is called *the word of faith*, Rom. 10. 8. But yet this produceth not this believing without some act of man, which is, and may be called,

3. The subordinate cause or means on mans part ; that without which this believing is not effected ; and that is expressed to be a serious listening to that word. Whence that in Isa. 55. 3. *Hear and your souls shall live.* And in Rom. 10. 17. *Faith is of hearing, and hearing is of the word of God.* They that stop their ear lest they should hear, deprive themselves of the efficacy of God and his word, even of the Spirit of God breathing and working in the word, and are justly left of God to their perverseness and unbelief, Matth. 13, 14, 15. I add the word serious, to signifie, that it is not a careless, formal hearing, but a diligent attentive hearing. Such as our Saviour signifies in that double expression ; *Every one that heareth and learneth* (so heareth as also to learn) *of the Father, comes to me.* Such a hearing as includes that which Moses called

on the people to do, when he said, *Set your hearts to all these words*, Deut. 32. 46. Or as that in Heb. 2. 1. *A giving earnest heed to the things spoken* in the Gospel. And this leads to the next, viz.

3. The proper subject of this perswasion, belief, and so also of the perception; and all that follows upon it, and that is the heart, as it is said, *With the heart man believes to righteousness*, Rom. 10. 10. And indeed when men set their hearts to attend to Gods words, and to consider them, God will perswade their hearts; and the heart perswaded and believing, is there-through both framed to do righteousness in believing on Christ, and also is accepted and justified of God therein, and the man accounted of God righteous. And in both these senses the words may be understood, that *with the heart man believes unto righteousness*. Many there are that profess and say they believe, and are perswaded of the truth of Gods word; and yet they are far from believing on Christ, (as their lives make manifest in many of them) because they believe not with the heart; their hearts are not set to, or ingaged in the matter. They may learn so much of the form of Knowledge, in subserviency to some other designs, (as of getting a livelihood, honour and respect with men, ease from troubles of mind, &c.) as that they may *draw nigh with their mouths, and honour him with their lips, and yet their hearts be removed far from him, going after their covetousness*, or what they mainly design, Isa. 29. 13. Ezek. 33. 31. And these attain not to righteousness. They neither render to God and Christ that which is right, just, and meet, viz. that honour, fear, faith, trust, and affection that he is worthy of: Nor are they therefore justified and accepted of God as righteous persons. But when men so receive Gods Testimony as to believe on Christ, their minds, wills, and affections are all ingaged therein, and

through the presence and operation of the Spirit of God (which is always ready to help and save, and to that purpose to effect what he requires, and is needful to their Salvation in them that attend to him, and as he is preventing them by his grace, yield up themselves to him) they are strengthened and framed to all the acts and exercises both conducing to, and contained in this believing on Christ the Son of Man. Which are also in this description expressed, both

4. The acts productive of, and the acts contained in the believing on Christ.

1. The acts productive of it, are

1. An heart-perswasion or belief of the truth of God, or of the word that he speaks and testifies concerning Christ; as of him we have largely shewed that he testifieth. This is properly the believing God, and the believing Christ; and the believing his Prophets and Servants in their testimony, as speaking forth the word of God, and of Christ; and they that so do, are in the way to prosper, 2 Chron. 20. 20. This is that by which the faith or belief of the Patriarchs is expressed, Heb. 11. 13. *They see the promises afar off, and were perswaded of them.* And they whose hearts are perswaded of God to believe his testimony, (as God will persuade Japheth, or the perswasible, as some render Gen. 9. 27. those that meekly hear and attend, Psal. 25. 8. James 1. 18, 19—21.) in them also is certainly effected,

2. A heart-perception of the Excellencies of Christ: For as God in his Doctrine beareth witness to his Son, the Son of Man; so there is nothing to be said of Christ, because nothing in him but what is excellent; for *in him all fulness dwells*; and he is *fairer then the children of men*; *the chiefest* (or he that carries the banner) *among ten thousand*. The most powerful, wise, just, holy, merciful and
graci-

gracious one. And the entrance of Gods word concerning him gives light (discovers the excellencies in him, the Forgiveness of sins, Redemption, Spirit and Spiritual Blessings, the Grace and Glory in him) and it gives understanding to the simple: It gives sight to discern the light, and what is discovered in and by it: It opens the eyes of the blind, and makes wise the simple, Psal. 19. 7, 8, 9. & 119. 130. And so the Soul perceives the excellencies of Christ; That he is the excellent and precious one; *Beautiful and glorious, excellent and comely*, Ha. 4. 2. however he appears to others, whose eyes are not opened; but they are yet spiritually blind, or are blinded of Sathan for their not believing, 2 Cor. 4. 4. Yet the enlightened Soul sees him worthy to be adhered to above all other things and persons; worthy above all to be loved, and to be believed on. Thus the Apostles (whose eyes were blessed because they see) saw in him as the glory of the one y begotten of the Father, full of grace and of truth: And therefore pronounced of him, *Thou art the Christ, the Son of the living God; and whither should we go, thou hast the words of eternal life; &c.* John 1. 14. & 6. 68, 69. Matth. 16. 16. Now from this perswasion of the truth of Gods Testimony, I say, and this perception of his Excellencies discovered therein, flow.

2. The acts contained in the believing on Christ, wherein the believing on him properly stands, and is exercised, which the Scripture variously expresseth. To take in all which, I say,

1. It's a hearty betaking of the Soul, or of a mans self to Christ. In which expression I include and intend what our Saviour or the Evangelists expresses in two used by them, viz.

1. The receiving Christ; which hath respect or reference to his being given of God to us, and coming in his name,

name, and tending himself to us to be our Saviour, Helper, Healer; and in order thereto, our Prophet, Master, or Teacher our King, Commander, Protector and Defender, our precious Sacrifice, and perfect High Priest; yea, our Lord and our God. Now he that betakes himself to him, receives him with all acceptation as such a one; as the great gift of God and of himself, unto, and for all those exercises of his authority over us; and grace toward us, unto which he is given, and which he tends: And this is interpreted in the Scripture it self, to be believing on him, or on his name, John 1. 12. *He came to his own, and his own received him not; but to as many as received him, he gave power to become the sons of God, even to them that believed on his name.* This phrase also our Saviour uses to signifie the believing on one, John 5. 43, 44. And so he that believes on him, receiving him as the Prophet and Teacher sent of God, receives also his sayings, instructions, reproofs, counsels, &c. and receiving him as the Lord and King, receives his commands; yea, receiving him as the great High Priest receives him, so as to come to God by his Sacrifice; yea, receiving him as God receives his sayings and commands as the most sovereign and absolute sayings and commands of God: To which also tends,

2. *The coming to him.* This also is included in believing on him, and so in the betaking a mans self to him; yea, so as to go from all other to him. For receiving him as such a one, the Soul comes to him, or betakes it self to him from all others that may stand in competition with him, to be taught, instructed, counselled, commanded; and so to be helped, healed, protected and saved by him, and to obtain blessing from God by his Sacrifice and Mediation. And this phrase also is often used to express and signifie the believing on him: As when it's said, *Ye*

will not come to me, that ye might have life, John 5. 40. He that cometh to me shall not hunger, John 6. 35. If any man thirst let him come to me and drink; which in the next verse is, He that believeth on me, John 7. 37, 38. and many beside. Now this coming is,

1. First and principally of the heart and inward man, liking, prizing, loving, and looking to him for all grace and blessing; and such is the *believing heart*, a heart *drawing nigh*, or *cleaving to him with purpose or resolution*, Heb. 10. 22. Acts 11. 24. As the unbelieving heart is called an *evil heart withdrawing* or *departing from the living God*, Heb. 3. 12. & 10. 39. An *heart removed far from the Lord*, Isa. 29. 13. or *departing from him*, Jer. 17. 5, 8.

2. Secondly, as the way to, and an effect of the former, it contains and leads to a coming to him in his Ordinances, and the appointments of God, (as to the Assemblies and Societies of Gods people where he is spiritually present, and exercising his power, and dispensing his grace and blessing) in a bodily coming thereto, *Matth. 18. 20. 2 Cor. 6. 16. Rev. 1. 13. Heb. 10. 24, 25. Psal. 133.*

II. It's a yielding up a mans self to him; which as it is also included in the receiving Christ, the admitting or entertaining him in his Doctrine, counsels, reproofs, commands, and so in the exercise of his Priestly power with God, and Princely Authority over us and all things; so it also hath in it that resigning up a mans self to his gracious guidance and government, which is required of us, and that obeying him, which is to be exercised by us; as is implied in that saying, *Heb. 5. 8, 9. That being made perfect, he became the author of eternal salvation to all that obey him*; which is put there for that which here and in other places is believing on him: Obedience to him in yielding to his counsels and commands, and so in being ruled and governed by him, being a necessary and indispensable fruit

or

or exercise of the faith, or believing on him to which the promises are made; exercised also and practised by the ancient and approved believers recorded in the Scripture, whose faith we are to follow; as is to be seen in *Heb. 11. 7, 8—17.* Whence the unbelievers are called *the children of disobedience*, and judgment threatned to them as such, *Eph. 5. 6. Col. 3. 6. 2 Thess. 1. 7, 8, 9.* This expression of yielding a mans self to the Lord, we have in *2 Chron. 30. 8. Yield your selves* (or as the Margent hath it, *Give your hands*) *to the Lord*; who is stretching out his hand to us to succour and supply us, to pull us out of the snares of sin and Sathan, and to bring or lead us in to his Sanctuary, &c.

III. It's an attendance to him also, called in Scripture sometimes, *a looking to him*, as seeking and expecting all grace and blessing from him, *Isa. 45. 22. Psal. 34. 5.* and *a waiting upon, and for him*, in observing all his Ordinances and Appointments, and him in them all, and to receive commands, counsels, and help from him, and waiting patiently upon him for them. Whence those expressions of, *Wait on the Lord*, and *wait I say on the Lord*, *Psal. 27. 14. & 37. 34.* And *they that wait on the Lord shall renew their strength, &c.* *Isa. 40. 31.* Yea, and in this waiting, a diligent listening to him, and observing his sayings, and looking for his help, *Psal. 85. 8. & 130. 5, 6.*

IV. It's a dependance or reliance on him; as believing him, and him onely able, willing, and faithful to help and save: And this includes in it (as also the betaking a mans self to him doth)

1. A renouncing it self and all confidence in it self, its own power, strength, wisdom, righteousness, worth or merit, as altogether weak and unprofitable to help, save, or satisfie it, *denying a mans self*, *Matth. 26. 24.* And

2. A rejecting all confidence or dependance on others, whether things or persons, besides Christ and God in him; as believing also an utter insufficiency or unfaithfulness in them, and every of them, to help, save, or satisfie us (either by way of mediation for obtaining favour, or dispensation of favours obtained; either as to teaching and counsel, or as to power and strength for defence and safety, &c.) that *in vain salvation is looked for to the hills or mountains*, or any thing besides him, *Jer. 3. 23.* And also,

3. In betaking and yielding up it self to him; there is a leaving it self wholly with him to his guidance, government, dispose and ordering; as believing it shall find what it wants, or is good for it, in, and with, and from him, *Psal. 62. 1, 2. & 121. 1, 2. & 84. 11, 12. Rom. 8. 32.* And

4. Going forth to act and obey, bear and suffer what he orders (not in its own wisdom and strength, or in other creatures, but) in his light and direction, strength and sufficiency expected and given; as it was said to Gideon, *Go forth in this thy strength*, namely, that which God in looking upon him gave him, *Judg. 6. 14.* So David saith, *I will go in the strength of the Lord God, and make mention of his righteousness, and of his onely*, *Psal. 71. 16.* And *they shall walk up and down in the name of the Lord*, *Zech. 10. 12.* Yielding up themselves to obey and follow him, and relying on him for his direction and guidance therein to go before them, shewing and leading them in the way; and for his strength to enable, support, and save them harmless therein: As Israel did, when they followed God in the wilderness, through the sea, and over Jordan. This is also called *a staying on the Lord*, or *on his arm or name*, or *a leaning thereon*, *Isa. 19. 20. & 50. 10, Cant. 8. 5.* or on the worth and prevalency of his

Sacrifice and Mediation for all our acceptance. And this with trust or confidence. And so

V. It's a committing a mans self, and way, and all his concernments to the Lord, with an hope, trust, expectation, and confidence that he will not fail or forsake him; so as to check all arising fears either of Gods failing, or of any mans or devils prevailing against him. *I will trust and not fear; for the Lord Jehovah is my strength and song; and he also is become my salvation*, Isa. 12. 4. We may boldly say, *The Lord is my helper, I will not fear what man can do unto me*, Psal. 56. 3, 4—10, 11. Heb. 13. 5, 6. Fears and doubtings, though they may be in believers, yet they argue want or weakness of faith, or of believing on him, *Mat. 8. 26. & 14. 31. Psal. 42. 5, 6.* This for the acts of this believing. But we have also in this description.

5. The extent of the exercise of this faith; and that both,

1. For matters or cases; and that is for all grace and blessing. *The promises both of the life that is, and of that which is to come, being all in him; and in him, yea, and in him Amen*, 2 Cor. 1. 20. with 1 Tim. 4. 8. We are in our selves empty, and destitute of all things, and of all ability to help our selves in or unto any thing, poor, miserable, wretched, blind, and naked, *Rev. 3. 15, 16, 17.* Nor is there help any where else in any thing to purpose for us. He onely is the Saviour ordained and perfected of God for us; His merit, righteousness, and worth onely procures all; and he onely dispenses all by his Word, Spirit, and Divine Power and Providence: And in his way onely, even in listening to his word, and obeying his counsels and commandments, all good and blessing is to be met with and received of us.

2. For duration: And so in all this is included continuance

nance or perseverance. For in these kind of speeches that is implied : As when it is said, *He that believeth not is damned*; or the *wicked man shall dye*; its meant, if they persevere to do, or be so. So it's here : *He that continueth to the end shall be saved*, Matth. 24. 13. *He that abideth in him sinneth not*; that is, misses not the promised blessing, 1 John 3. 6. But he that abideth not in him, is like a branch that abides not in the Vine; that withers, and is gathered, and is cast into the fire and burned, John 15. 5, 6. And thus much about that believing that is required of us, and is needful to our Salvation.

Now that this believing is both required of us by, and is acceptable unto God, is also evident.

1. That God requires it, these following Considerations, among divers others, make it evident.

1. In that God calls to, and commands it. *Look to me, and be ye saved, all the ends of the earth*, Isa. 45. 22. And the same is implied in all those calls and commands to make a joyful noise to the Lord, to serve him with gladness, &c. Psal. 47. 1. & 62. 1, 2. & 98. 4. & 100. 1, 2, 4. Yea, in 1 John 3. 23. it's expressly said, *This is his commandment, that we believe in the name of his Son Jesus Christ, and love one another.*

2. In that he hath given forth his word, and raised up a multitude of Preachers of it, Psal. 68. 11. Men and Angels, and all creatures in their kinds praising him, and preaching forth his excellencies, Psal. 145. 9, 10. & 148. John heard them do so, though few have so good a hearing as he had; and therefore perhaps some may deny it. Rev. 5. 13. Especially his holy ones, the holy Apostles and Prophets, and their followers, *out of whose mouth God hath ordained praises*, Psal. 8. 2. And this for the obedience of faith in all nations, Rom. 1. 5. & 16. 25, 26.

3. In that he gives his holy Spirit to work in, and upon men,

men, to strive with or judge in them; as is implied in his saying, *My Spirit shall not always strive with man*, Gen. 6. 3. See also *Neh. 9. 20—30. 1 Pet. 3. 19. & 1. 12. Acts 7. 51.* And in this Spirit and wisdom it is, that Wisdom is said to cry without, and call to men; yea, and to stretch forth her hand; which signifies a putting forth her strength, and tending her help to men, to turn them to her self, and bring them in to God, *Prov. 1. 4—5. & 1. 20, 24.*

4. In his reproofs and judgments, (even to and upon the Heathen) for not calling on his name, (to which believing on him is necessary, *Rom. 10. 14*;) it being excellent in all the earth, and declared by his wondrous works, *Psal. 79. 6. Jer. 10. 25. Psal. 8. 1—9. & 75. 1. Mal. 1. 11, 14.* And for not glorifying him as God, nor being thankful to him, but withholding the truth in unrighteousness; seeing what was to be known of God was manifested in them, and God shewed it to them; so as they knew, but liked not to have him in their knowledge, *Rom. 1. 18, 19, 20, 21—28.* Yea, for not believing God, as now the Jews believe him not, *Rom. 11. 30.* All imply, that God requires that men believe him, and believe on him, as made known to and among them. But much more evident is this, in his often reproofs of *Israel*, among whom he was more signally made known, (*Psal. 76. 1, 2. & 147. 19, 20.*) in his faulting and judging them for not hearing and hearkening to his voice, law, and words, but rejecting them; and for not liking to have him for their God, the object of their stay, trust, and confidence, but turning adulterously from him after others, *Psal. 81. 9, 10, 11, 12. Isa. 66. 3, 4. Jer. 2. 5—13. & 6. 19. & 7. 25, 26.* though using more special means with, and towards them, (so as he vouchsafed not to any other Nation) to make them cleave to himself, *Jer. 13. 11.* Yea, his very condemning men both here and hereafter, for their not believing on the Son of Man,

Man, is an evidence that he would they should have believed on him, *John 5. 40. & 3. 18, 19—36.*

5. Yea, in a word, all that I have said on *Observ. 2.* about God's desire of mens Salvation, and living, rather than that they dye and perish, are evidences of the truth of this also, that God requires that men believe on his Son, the Son of Man, as evidenced and lifted up by him; and that their so doing is acceptable to him; for so much as that believing on him is necessary to that Salvation, and living with him.

2. As for the acceptableness of it, his requiring it, and using or vouchsafing means and power for it, and his threatening and punishing men for not improving them thereto, and profiting by them; so as to practise it, evidence that also. But much more clearly is this evidenced to, and in them that believe.

1. In his forgiving their sins, as it is said, *To him give all the Prophets witness, that through his name whosoever believeth on him, shall receive forgiveness of their sins, Acts 10. 43.*

2. In his justifying them as righteous there-through: as it is said, *By him all that believe are justified from all things, from which they could not have been justified by the Law of Moses, Acts 13. 39.*

3. In giving them the priviledge to be his Children; as it is said, *To them that received him, to them he gave this power to become the Sons of God, even to them that believe on his Name, John 1. 12. And, Ye are all the Sons of God by faith in Christ Jesus, Gal. 3. 26.*

4. In blessing them; as it is said, *So many as are of faith are blessed with faithful Abraham: being reputed as his Children, Gal. 3. 7, 9—29. And in a word.*

5. In that they shall not perish, but have eternal life: And so this Point of the acceptableness to God of mens believing

ving on Christ, is confirmed by the next Observation, and what is contained in it: Which we shall nextly consider; reserving the Use of this Observation in its several branches, to afterward.

CHAP. XIII.

The fifth Observation, having two branches; the former of them is here explicated, what the perishing is from which the believer on the Son of Man is preserved; and how he is preserved from it.

Observ. 5. **W**Hosoever believeth on the Son of Man shall not perish, but have eternal life; and it is the gracious mind of God it should be so.

This the next Verse also confirmeth; wherein it is said, *God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.* And in Verse 36. where it is said, *He that believeth on the Son hath everlasting life.* And in Chap. 6. 40. where it is said, *This is the will of him that sent me, that he that seeth (beholdeth) the Son, and believeth on him, should have everlasting life, &c.* But here it is to be minded, that he saith not, that whosoever believeth on him should not be sick, or poor, or tempted, or dye in Prison, or on the Gallows, or any such like violent death by men, and their authority, or any thing of the like nature: For any of these may, and sometimes do befall those that believe on him. For *Hezekiah* was sick, and so was *Lazarus*, the brother of *Martha* and *Mary*, whom *Jesus* loved; *John* 11. 1—3—11. And so was *Epaphroditus*, *Phil.* 2. 27, 30. And *Lazarus* that begged at the rich mans door, was poor; and

and God hath chosen the poor of this world, rich in faith, Jam. 2. 5. And both Christ himself, and his Saints *Paul* and *Peter*, and many of his Worthies were tempted. And we account them happy that endure temptation; and so they are: For when they are tryed, they shall receive a crown of life, which God hath promised to them that love him, James 1. 12. & 5. 11. Heb. 2. 18. & 11. 37. And many Confessors of his Name and Truth have dyed in Prison, or been put to shameful deaths for his Names sake; as in Heb. 11. 35, 36, 37. besides many other places of Scripture may be seen.

Let no man therefore think himself unhappy, or not approved of God and of Christ in his believing, because of such things (as *Sathan* is busie to tempt some to think, 1 Pet. 5. 8.) they being not the things which God sent his Son to keep those that receive and believe on him from. Neither let any man promise himself, that in his believing on Christ he shall be saved from such things befalling him, otherwise then he sees good to save him there-from; lest missing of his hope and expectation therein, he should be offended, *John* 16. 1, 2, 3. *Think not*, saith our Lord, *that I am come to send peace on earth, but a sword, &c.* Nor is it said, That whosoever believeth on him should have a rich and prosperous life in this world, free from crosses and exercises; for that is included in the peace which Christ would not have us think that he came to send upon earth. Peace in the *Hebrew* and Scripture Language signifying prosperity: No, nor a long life upon earth, or great promotions and honours with men. Much less is it said, that they should live herefor ever. No, we see Death is common to all: *Abraham* is dead, and the *Prophets* be dead, and so be the *Apostles*; and all others must have their share in that: Yea, some that have been the best, have dyed the youngest. As *Enoch* was translated far short of that
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age to which others then lived. But that that is said, is, *That whosoever believeth on him should not perish, but have eternal life.* Where the profit and advantage of believing on Christ is set forth.

1. Negatively; *He shall not perish.*

2. Affirmatively; *but have eternal life.* Concerning which advantages I shall speak to these four following Enquiries: The former two whereof are touching the former part: The latter two, touching the latter.

1. What is this perishing from which the Believer on Christ, is, and shall be saved or preserved. And,

2. How he shall be saved from this perishing: These about the former part: Then in the latter.

3. What that eternal life is that the Believer on Christ shall have. And,

4. How, and when he shall have that eternal life;

1. As for this perishing, it may be understood to be either

1. From the way:

Or,

2. In the end.

1. A perishing from the way, as it is said, *Psal. 2. 11. Kiss the Son lest he be angry, and ye perish from the way when his anger is kindled but a little.* In such a sense it is said of the Prodigal; *This my son was lost.* The Greek word signifies (and is sometimes rendred, yea, in this *John 3. 15, :6.* it is so, for the word here used is the same in its root with that there) *was perisht.* He was quite gone out of the way, the way of life and peace. Now he that credits the testimony of God concerning Christ, so as seeing his beauty and goodness he believes on, receives, comes to, attends, and relies on, and trusts in him, shall not perish or be lost (much less wholly lost) from the way; but being in it, shall be preserved therein, shall continue in the Son, and in the Father, *1 John 2. :24. 2 John 9.* They who believe not on the Son of Man, as evidenced to them of God,

God, they do, and are in danger to perish from the way continually; they that do not know, come to, and close with him, *know not the way of peace*, Rom. 3. 18. *they find not the way that leads to life*, Matth. 7. 14. Though they seek wisdom they find it not, *scorning to seek and accept it of him in his way of giving it*, Prov. 14. 6. Though they may have a zeal of God, and follow after righteousness; yet not seeking it by faith, (the belief of Gods Word and Testimony concerning him, and so in a way of looking to, and depending on him) but as it were by the works of the Law, they attain not to the righteousness that they seek, Rom. 9. 31, 32. The labour of the foolish wearierth every one of them, because (though they labour and toil in their own wisdom never so much yet) they find not the way into the city, Eccles. 10. 15. Yea, he that believeth not on him, Satan gets power to blind his mind, that the light of the glory of the Gospel of Christ should not shine into them, 2 Cor. 4. 4. And the Gospel being hid from them, they are lost, verse 3: Lost out of the way of understanding. And if men have known something of the Grace of God, and come to Christ in some measure; yet if they go not on to believe and exercise faith in him, they are in danger to be lost, and perish out of the way of truth and righteousness: Every condition is likely to destroy them from it; as to say,

1. Let God try and exercise them with affliction, poverty, and temptations that lye heavy upon them; they are in danger to perish out of the way of truth and life; and to say with *Jobs wife*, *Curse God and dye*, or rather to do so, Job 2. 9. As it's likely what counsel she gave her Husband, she would have her self practised, had she been in his case. *Asaph* (or the Pen-man of Psal. 73.) was in danger so to have done when he came to that in ver. 13, 14. *Verily in vain have I cleansed my heart, and washed my hands in innocency; for I have been plagued all the day long, and chastened*

chastened every morning. Thus they that receive the word like seed in a rocky ground, in the day of temptation fall away, wanting depth of earth, or rooting in their faith, *Matth. 13. 5, 6—20, 21.* So Israel in the day of temptation did in the wilderness; The word that they heard being mixed with faith in them, nor they trusting on his salvation, *Heb. 4. 2.* *Psal. 78. 22, 23.* & *106. 12, 13.* *Jude 5.* For if the faith or believing on the Son of Man fail, then they fail of receiving his light, direction, strength, or of the prevalency of the light and life given, so as not to walk aright in the way of God; and then they must needs turn out of it into crooked paths, as is implied in *Psal. 125.* That they do who trust not in the Lord, *Nyr. 1. 2, 5.* whereas if the faith or believing on the Son of God fails not, (for the faith, or that object of faith never fails any man that trusts to it) then he therein receives that understanding and discretion that delivers him from the way of the evil man that walks in crooked paths, and from the way of the evil woman that flatters with her tongue; yea, such understanding as causes to hate every false way, *Prov. 2. 10, 11, 12—15.* & *Psal. 119. 104.* And if a man should through temptations get a fall in the way as Peter did, when through fear he denied his Master, yet he will get up again, and go on in his way, his faith not failing, as Peter did: for Christ will help him up again, to whom he looketh, and in whom he believeth, not imputing the weaknesses of his believing, though reproving them. And so he shall go on in his way still, *Luke 22. 31, 32.* *Matth. 14. 30, 31.*

2. If God orders persecutions for the Gospel sake to befall, unless the Son of Man be believed on, and looked to, and received in his instructions, counsels, and graces extended, a man will perish from the way, from attending to, and walking with God in Christ in the way of his commandments; for he will want strength and courage to per-

persevere, and so will turn to the world again; either through fear of what will come, (*the fear of man* proving a snare, Prov. 29. 25. as it did to *Israel*, who for fear of the Giants and strong Nations in the Land of *Canaan*, turned back in their hearts, Numb. 14. and were reputed as unbelievers, and destroyed therefore in the Wilderness, ver. 10, 11—22, 23. and as it was to *Peter* in the case above-mentioned) or else through the feeling of troubles that come upon them and press them: Like to many of the *Israelites* in the Wilderness, whose souls were discouraged through the difficulties they felt in the way, Numb. 21. 4, 5. But where the Son of Man is believed on with the heart, trusted to, and relied upon, he gives strength and courage both against the fears and feelings of evil, and makes Conquerours over the world, and its frightfullest and sharpest Persecutions; as its said, *The Lord will give strength to his people; the Lord will bless his people with peace*, Psal. 29. 11. And this is our victory whereby we overcome the world, even our faith: *Who is he that overcometh the world, [even the frowns and malice of the world] but he that believes that Jesus is the Son of God?* 1 John 5. 3, 4. In this the Servants of God have been more than Conquerours over all adversities: Neither tribulation, or distress, persecution, famine, peril, nakedness, or sword have been able to separate them from the love of God that is in Christ Jesus. But for his sake they have been, and have endured to be killed all the day long, and to be accounted as sheep for the slaughter, Rom. 8. 35, 36. By faith they have grappled with, and overcome the greatest difficulties; as it's said, *Heb. 11. 29, 33—37. Through faith they went through the Red sea as on dry ground, which the Egyptians assaying to do were drowned: Through faith they wrought righteousness, subdued Kingdoms, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the*
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edge of the Sword, waxed valiant in battel, put to flight the Armies of the aliens. Women received their dead raised to life again: others were tortured, not accepting deliverance, that they might obtain a better Resurrection. Others had trials of cruel mockings and scourgings: yea moreover, of bonds and imprisonments. They were stoned, sawn asunder, tempted, [or as some render the word, burnt with hot Irons] They were slain with the sword: they wandered about in sheep-skins, and goat-skins, being destitute, afflicted, and tormented: of whom the World was not worthy: they wandered about in deserts, and mountains, in dens and caves of the Earth, &c. Such great things, both fears and tormenting afflictions, have they been strengthened under, and preserved from perishing from the way by, through believing on the Son of Man. Whereof also we might add many pleasing examples and instances (of Christian fortitude, namely, through this faith) if we would rife the writings of Eusebius, Socrates, Sozomen, Nicephorus and others, of the constancy of the Christian Martyrs, and confessors in all ages, both under the Jewish, Heathen, and Antichristian persecutions; but I shall not be tedious.

3. In case of sin, fallen into through heedlessness, or giving way to corruption, through want of exercise of faith; or through the discovery of, and sight of the woful sinfulness of our natures and lives, and the great appearing difficulties in the way of God; the unlikeliness of ever getting victory over corruption, or obtaining such renewedness of heart and life, as might fit for the inheritance, in case I say, of such considerations causing discouragement through want of exercise of believing on Christ the Son of man; some have perished out of the way and said, *There is no hope.* Jer. 18. 12. As Cain, Judas, and others the Israelites in the Wilderness also Num. 14. were a Type of these. But in believing on the Son of Man, and

and exercising faith in him, and his blood, sacrifice, mediation, plenteousness of redemption in him, fulness of Spirit, his ingagement and promise to help and succour us every where, and his power, and faithfulness to perform it, and the like. Men have and shall be preserved from perishing from the way of the Lord, and helped to hold on their way with cheerfulness and confidence, notwithstanding such discouragements. As *through faith*, not only *Abraham*, the Father of the faithful, *against hope believed in hope*, according to what was said to him. *Rom. 4.*

18. But also *Rahab the harlot* perished not with them that believed not; but though an harlot, found favour and mercy, a Type and pattern of sinners, through believing on the Son of man finding forgiveness, and heartened to walk on among Gods people to the enjoyment of the heavenly Inheritance: as *David*, and *Peter* did after their falls. And so *Paul* and others, notwithstanding what they see, and proved of the sinfulness of their natures; which they often bewailed and complained of; as in *Psal. 38. 17, 18, 22.* & *51. 1, 5, 15, 16.* *Rom. 7. 14, 23, 24, 25.*

4. On the other hand, prosperity, riches, and fulness, often prove occasions to turn men out of the way, and cause them to perish from it, while their hearts are lifted up thereby into a forgetfulness of God; and into pride and high-mindedness; or are over-charged with the cares and encumbrances of the World; or enlured with the ease, pleasures, and friendship of it, which their prosperity gives them opportunities and advantages for, as is intimated in those warnings given in that case. *Deut. 6. 10, 11, 12.* & *8. 7, 8, 12, &c.* And those predictions, in *Deut. 32. 14, 19, 18.* Which are confirmed also in the after event. *Hos. 13. 5, 6.* And so much our Saviour saith, and signifies of those that receive the Word, as Seed among the Thorns: Who by the cares of the World, deceitfulness of riches,

riches, and love of other things are choked, so as not to bring forth fruit to perfection. *Mat. 13. 7, 22.* And against this our Saviour cautions his Disciples, that their heart might not at any time be over-charged with surfeiting, and drunkenness, and the cares of this life, and that day come upon them unawares. *Luk. 21. 34, 35.* The love of riches, honours, pleasures, &c. do often cause men to turn away from Christ to save them, and preserve them: like the young man, who though very earnest in running to Christ to know of him what he might do to have everlasting life; yet when he heard, *Sell all that thou hast and give it to the poor and follow me:* Rather forsook Christ to keep his riches, then his riches to follow Christ, and obtain everlasting life. *Math. 19. 16, 17, 21, 22.* But now, where the Son of Man is believed on, prized, come to, depended and relied on, and his counsels entertained with sure belief of them, as right and good; there a man is, and will be helped to look upon better riches, pleasures, prosperity and honours, and in compare of them, to look upon these as empty and uncertain: and to judge Christ worthy the parting with them all for him, and trusting to him for his care and provision according to his promise, will notwithstanding all threatnings of their loss follow after him; and trusting to him for the better, and more durable enjoyments, behave himself as a Pilgrim in all these enjoyments here. Thus we find, that though *Abraham, Isaac, and Jacob* had great riches, yet they perished not out of Gods way, by occasion of them; but by faith in Christ, believing on him, kept his way and charge; and behaved themselves in the midst of their enjoyments, as *strangers and Pilgrims in the Earth, declaring that they sought another, even an heavenly Countrey.* *Gen. 13. 2, 6. & 24. 35. & 25. 5. & 26. 13, 13, 14. & 30. 43. & 32. 10.* With *Heb. 11. 9, 10, 13, 14, 15, 16.* And *Moses*, though brought up in *Pharaohs Court*

Court as the Son of *Pharaohs* daughter; yet through faith believing on the Son of Man, he was not snared so as to perish from the way thereby; but refusing to be called, the Son of *Pharaohs* daughter, chose rather to suffer adversity with the people of God, then to enjoy the pleasures of sin for a season; esteeming the reproches of Christ greater riches, then all the treasures of Egypt: for he had respect to the recompence of reward, Heb. 11. 24, 25, 26.

5. In case of Gods giving honour, power, and authority to men, they are in a danger to (and often do) perish from the way; either neglecting, and sleighting, and so missing it; or if they were somewhat in it before, they wander out of it, not believing in the Son of Man to steer them evenly and uprightly in it; as is to be seen in many Kings and Princes that are, or have been corrupted, by power and greatness. Instances we have in *Saul*, and *Azziah*, *Solomon*, and other Kings of *Judah*, and *Israel*; but now, if any such believe on the Son of Man, and in God through him, he will preserve them from perishing from the way; as may be seen in *David*, *Asa*, *Jehosaphat*, *Hezekiah*, and *Josiah*, though they all had their stumbles and falls in the way: and this is that that is implied in the second *Psalme*, when he saith, *Be wise now therefore O ye Kings, understand (or be instructed) ye that Judge the Earth. Serve the Lord with fear, and rejoyce before him with trembling. Kiss the Son lest he be angry, and ye perish out of the way; if his wrath be kindled but a little.* Kiss, that is; embrace, honour, submit to, believe on, the Son; even him that is set upon Gods holy hill of *Sion*, to whom God said, *Thou art my Son, this day have I begotten thee.* Gods Son; this Son of Man, the Lord Jesus. But then in adding, *Blessed are all they that trust in him.* He implies, that they who do so in an exercise of faith, in, or believing on him, they shall be happy in this, that they shall be preserved from

from such perishing out of the way as befalls others that do not kiss, or believe on him. I may also add,

6. In case of Gods honouring, and lifting up men with great spiritual gifts and favours, as knowledg, utterance, experience, and such like priviledges. The heart not exercising faith in the Son of Man, and living upon him as nothing in, and of itself notwithstanding them; and as needing always to be found in him; upheld, and supplied by, and presented in him, is in danger to perish out of the way. As is implied in that counsel, and warning of the Apostles to the Gentiles. Rom. 11. 20, 21. *Thou standest by faith, be not high-minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee.* And as was exemplified in Jerusalem. Ezek. 16. 16, 17, 18. That trusting in her own beauty and excellency, received from Christ her husband, and not living upon, and trusting only to, and in him plai'd the harlot, and perished from the way, as is to be seen in the following verses there: and in Jer. 2. 5, 6, 7, 31. Whereas the living by the faith of the Son of God, and exercising it by believing on him, preserves, and saves there-from; as the Apostle Paul, and all that in all ages lived by faith, in their injoyments of Gods gifts, favours, and priviledges, were. Gal. 2. 20. Heb. 10. 38.

7. In case of difficulties, and seeming hardness in the words, or works of God, or Christ, so as we cannot find them out, or comprehend them by our understanding, from want of believing on the Son of Man many perish from the way of truth and righteousness. So we find, that Israel fell in temptations and provocations, not knowing Gods way, erring in their hearts, through unbelief of his words, not mixed with faith in them. Psal. 95. 10. Heb. 3. 15, 16, 18. with 4. 2. When Caleb and Joshua that believed, followed God with a full heart, and were not offended

offended at any of his ways. *Asaph* had like that way to have slipped, but that going into the Sanctuary of God through believing what he there met with, he was recovered. *Psal.* 73. *Jeremiah* also, though he would reason with God of his judgments, yet holding fast faith, and believing that God was righteous in all his ways, was not in danger of miscarrying. *Jer.* 12, 1. Yea in a word, Great peace have they that love Gods Law, and nothing shall offend them, either in Gods words or works: for they believe that his word is right, and all his works are done in truth. *Psal.* 119, 165. with 33-4. That God is a Rock, his work perfect, and all his ways judgment; a God of truth and without iniquity: just and right is he. *Deut.* 32, 4. But a most eminent instance of this we have in Christs Disciples. *Joh.* 6. where at a hard saying of his, about eating his Flesh, and drinking his Blood, many of his Disciples were so offended, that they perished from the way, turning back from, and no more walking with Christ, and that because they believed not; hung not upon him, as the Christ, the Son of God, trusted not to his leading beyond what they could see and comprehend with their own understandings, as one they were perswaded of, that he would not deceive or mislead them. Whereas, *Peter* & the other Apostles being asked, *If that offended them also*, and if they would go away too? replied, *Whither shall we go? Thou hast the words of eternal Life: and we know, and are sure, that thou art the Christ, the Son of the living God; and would not depart from him.* *Joh.* 6, 60, 61, 64, 67, 68, 69. *Abraham* also believing according to what was said, and giving glory to God, staggered not through unbelief, either at the strangeness, or greatness of what was promised; or at the unlikeliness of its being performed, and so turned not out of the way; however, he may be said to have tripped in it, by listening to *Sarahs* advice, *Gen.* 16. *Rom.* 4, 16, 17, 18.

Whereas, *Israel* in the *Wilderness* (as is noted afore) not believing for the words sake, nor for Gods sake upon the account of his power and faithfulness, but judging by sight and appearance, and accordingly believing, or distrusting, turned aside and perished from the way, many of them.

And to say no more, in case of temptations, generally men not believing on Christ the Son of Man, and so on God, are in danger to perish out of the way, being overcome of their lusts, and of *Sathan*. And so all the diverse ways of the people of *Israel* falling into sin, and perishing from the way, as by lusting after evil things, by Idolatry, by murmuring against Christ, by tempting Christ, and by fornication, mentioned, *1 Cor. 10.* are resolved generally into their unbelief, as the grand root and cause of them. *Heb. 3. 19.* *Jude 5.* When as they who hold fast fasten in Christ, and depend on him continually, are thereby preserved from every evil way. As it is said, *He that abideth in him sinneth not. He that sinneth* (wandreth from the way) *hath neither seen him nor known him, 1 Joh. 3. 6.* Thus the believing on him preserves from perishing from the way; whereas, they that believe not, are apt to perish. So,

1. Either by running out of the Doctrine and way of truth, into false Doctrines and Heresies of Damnation being with specious pretences, and appearances prescribed to them, as through want of stable rootedness in Christ, and dependance on him the *Galatians* were in the way to have done; and as God oft hath left them to do, who believed not the truth but have had pleasure in unrighteousness. *2 Thes. 2. 10, 11, 12.* Either fear of men, or desire of their favour, or will to be rich, nor the appearing probability of falsehood cause those that believe not in Christ, to erre from the faith, into by-ways of Judgment, *1 Tim. 6. 10.*

2. Or else by running into ways of worldliness uncleanness, covetousness, discontents, and unrighteous practices; as the *Israelites* into lusting after evil things, Idolatries, Fornication; and as *Demas* that forsook *Paul*, having loved this present World. 2 Tim. 4, 10. And of both these ways of perishing out of the way, the Apostle *John* warnes the believers in, 1 John 2. 15, 16, 17, 18, 19, &c. First of perishing from the way, by loving the world, or the things of the world: the lust of the eyes, the lust of the flesh, or the pride of life. ver. 15, 16. And then of the Deceivers, *Antichrists*, when he saith, ver. 18. Little Children it is the last times, and as ye have heard, that *Antichrist* should come, even now there are many *Antichrists*, &c. Of whom also he warnes, 2 Joh. 8. Look to your selves that we loose not the things that we have wrought. And as a preservative against both, prescribes the faith of Christ, or the believing on him, 1 Joh. 2. 24, 25, 28. For that therefore which ye have heard from the beginning abide in you, if that which ye have heard from the beginning abide in you, ye also shall continue in the Father, and in the Son: (namely, so as neither by the love of the world, nor by the *Antichrists* to be drawn out from them) and this is the promise which he hath promised, eternal life. And in 1 John 5. 13. These things have I written to you that believe, that ye may know that ye have everlasting life, and that ye may believe on the name of the Son of God.

2. There is also a perishing in the end, and that's a sad perishing indeed: its sad to perish from the way, for that also leads to perishing in the end, and will end in it, unless rich and marvellous grace and mercy prevent, but yet by mercy it may be prevented, the lost may be found again, as is implied and signified in the parables of the lost Sheep, and the lost Groat, and the lost child found, Luk. 15. The last of which though he lay and perisht with hunger, yet came to himself again, and being made sensible

of it, and remembering his Fathers house, arose and returned to it. So as it's said of him, *This my Son was dead, but is alive again; was lost but is found*: Namely, he was perisht out of the way to happiness, but is now brought back into it, and found in it again. But they that perish in the end are lost for ever: as it is said of *Amalek*, *His later end is, that he shall perish forever*, Num. 24. 20. There is indeed a perishing in the end, in a sence which may be of less mischief, yea for mercy *Viz.* When men perish in the end of their designs and undertakings, for that may be in order to their being led to Repentance: of such a perishing diverse passages may be understood, in which the holy Ghost led his people, to pray against their enemies; as *Let the wicked perish at the presence of God*, Psal. 68. 2. *Let them be put to shame and perish*, Psal. 83. 17. And diverse the like, which may possibly be taken in such a charitable, as well as in some cases in a harsher sence; but to perish in a proper sence, as to mens persons in the end is horrible, and inconceivably miserable. Whether it be,

1. At the end of their lives; so as their hopes become as the giving up of the Ghost: and when they part with their breath, their hopes utterly fail them; and they go from this life, to the dreadful prison, to be there reserved against the day of Wrath, and then to be brought forth to a worse state of misery, and destruction. As it is said, *The Hypocrites hope shall perish; whose hope shall be cut off, and whose trust shall be as a Spiders web*, Job 8. 13, 14. As it was with the rich man who fared deliciously every day; but at his death was carried into Hell, there to be tormented, till Death and Hell give up their Dead to be judged at the great day, as it is said, *Rev.* 20. 13, 14. *Luk.* 16. 21, 26.

Or whether it be at the end of the World; at the great

great Judgment when Christ shall sit upon his Throne, or Tribunal seat, and pass that dreadful Sentence upon the unbelieving, *Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels. Whereupon, they shall go into everlasting punishment; and perish with an everlasting destruction from the presence of the Lord, and from the glory of his Power, Mat. 25. 41, 46. 2 Thes. 1. 7, 8, 9.* To either of which those sentences of the *Psalmes*, about the wicked's perishing, may be also applied; especially, those perishings from their hopes and designs here, not awaking them to timely Repentance. Indeed, it may seem that some that shall perish in that great end of the World, the Day of the Lord, may not be quite perished from all hope till then, by that saying of our Saviour, *That many shall say at that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out Devils, and done many wonderful works; to whom he shall say, Depart from me, &c.* As if they should plead at that day with some hope of finding mercy: but plain it is, that they who believe not on Christ, but live and dye in their unbelief, shall dye in their sins. *John 8. 24.* Their sins unpardoned, and fast bound upon them; and they bound over to suffer the punishment of them: and that in the final Judgment in Soul, and Body reunited. *The fearful and unbelieving shall be cast into the Lake that burneth with fire and brimstone, which is the second Death.* An horrible end; decreed to the workers of iniquity; and such as cannot be expressed: and therefore the Apostle *Peter* saith, *what shall their end be, that obey not the Gospel?* As implying it to be unutterably miserable. *1 Pet. 4. 17.* But in none of these senses, shall the believer on the Son of Man perish; Neither, in that which is his hope and design as a believer, which is the glorifying of God, and the Salvation of his Soul. And if he perish as to any other hope, and design which

is carnal; which as a man yet subject to infirmity, and in many things offending, he may (as *Abraham* did in his hope and design of bringing about Gods promise, by his going in unto *Hagar*, and the birth and life of *Ishmael*, Gen. 16) such perishings of such hopes and designs, though causing some grief, shall not hurt them. It may be said of such, as it is of the hay and stubble, built upon the good foundation, which shall be burnt, and the builder of it suffer loss but himself shall be saved, so, as by fire, 1 Cor. 3. 12, 15. The believer himself, as to his great hope and design shall not perish; nor shall he, his Soul perish, as they that draw back; but his believing is to the Salvation of that, both in his *Death*, wherein he hath hope; that will not make him ashamed, or fail him. *Prov.* 14. 32. *Rom.* 5. 5. 6. And in the *Judgment*, when he shall be adjudged to, and enter into everlasting life, *Mat.* 25. 35, 46.

Qu. 2. As to the Second Query: How the believer shall be saved from this perishing; either from the way, or in the end, in his *Death*, or in the *Judgment*. We may say,

1. He shall be saved from perishing from the way, by *Christ*.

1. By his giving in light and truth, faithfully to direct him, and shew him the way that he should go in. As it is said, *The meek will he guide in judgment; the meek will he teach his way.* And what man is he that fears the Lord? him shall he teach the way that he shall chuse, his Soul shall dwell at ease (or lodge in goodness) shall not fall into snares and mischiefs, *Psal.* 25. 8, 12, 13, 14. And in beholding him, who is Gods Servant, upon whom he hath put his Spirit, to bring forth Judgment: He, that is *Christ*, will not fail to reach him, and to bring forth Judgment into truth, or victory, *Isa.* 42. 1, 3, 4. *Christ* being come a Light into the world, that whosoever believeth on him, should not

not abide in darkness, but see the light of Life, John 8. 12. And his word being believed, and abid in (as it is in believing on the Son of man) keeps from sinning against him, Psal. 119. 11. Yea, it cleanseth their way, and makes it more perfect, ver. 9. And so gives a continuance in the Father and in the Son, both in dependance on them; and in their favour and protection from what might harm them, whether it be the World, or any Antichristian principles, or Doctrine, 1 John 2. 24. And that because Christ also therein, and there-with

2. Gives in his holy Spirit to work in men, both a right discerning of his truth, and love, and affection to it; and so conformity to him, in, and by it; his Doctrine being a ministration of Spirit, 2 Cor. 3. 8. Yea, his words are Spirit and Life, John 6. 63. And he hath promised that they that believe on him as the Scripture hath said, to them he will give, so as they shall receive his holy Spirit, Joh. 7. 37, 38, 39. Act. 5. 32. We have not now his blessed Body of Flesh, to see and converse with sensibly, or to shew, and testifie our love to, as his Disciples, and Mary had: but instead thereof, he hath left us his words, and therein his mind and Commandment; and we may shew love to him therein: though we cannot anoint his head, kiss his feet, take his body in our armes (which his enemies might do, and one that pretended love to him in some such actions, betrayed him) yet we have that in which we may testifie love, even his word, we may attend to him in that, hear him, and hugg him too, as it were therein; take that and lay it up in our hearts keep it in our breasts and diligently observe, and follow it. And he that hath his Commandments and keepeth them, he it is that loveth him: and he that loveth him, shall be loved both of the Father, and of him; and he will manifest his own self to him, praying the Father for them; and sending his holy Spirit to lead,

and

and guide them into all truth; and abide with them for ever; John 14. 15, 16, 17, 21. And he will so glorifie Christ to the Soul, and shew it things to come, as to make afflictions and persecutions light and bearable to it, and give it peace and comfort in them; and carry them above, and keep them from being harmed, by the prosperity and allurements of this World, or by any baits or temptations. It being the spirit of wisdom, will make wise, and fill with such discretion and understanding, as will preserve from the way of the evil Man, and of the strange Woman; and so from every false way as was noted before, Prov. 1. 23. & 2. 10, 11, 12, 15, 16. Psal. 119. 104. & 17. 4. And the Soul that trusts to, and follows its conduct shall not miscarry. To these ends also,

3. He preserves them, by mediating with God his Father from them, that the weakneses and infirmities; and through infirmity, neglects and wanderings from him being seen, confessed, and turned from, might not be imputed, to hinder or with-hold his grace and Spirit from being given forth to lead, instruct, reprove, reduce, comfort, and work the works of God in them, till it perfect what concerns them, Heb. 7, 25. And there-through he saves them to the utmost. So he helped Peter, Luk. 22. 31, 32.

4. By the exercise also of his glorious power and authority over all things; he keeps off what might be too hard for us, in our depending on him; he will be faithful to us, and will not fail, nor be discouraged, Isa. 42. 1, 4. He will not suffer us to be tempted above what we are able: but with the temptation will give an issue that we may escape. 1 Cor. 10. 11, 12. Surely the wrath of man shall praise him, and the remainder thereof, he can and will restrain, Psal. 76. 11. Yea and,

5. By ordering merciful, and faithful corrections and chastisements

Chastisements to us to break us off from our purposes, and hide pride from us, to purge away our sins, purifie and make us white, and so to be partakers of his holiness, that we might be kept from going down to the Pit, and our life might see the light; and that we being made holy might see the Lord. *Job* 33. 16, 17, 29. *Dan.* 11. 35. *Heb.* 12. 10, 11. Thus he delivers the believer on him from every evil way, and preserves him to his heavenly Kingdom. *2 Tim.* 4. 18. And then,

2. He preserves him from perishing in the end.

1. By receiving his Spirit when it departs hence, washing it in his precious Blood, and presenting it pure and glorious to himself. *Eph.* 5. 25, 26. *Psal.* 49. 15. *Acts* 7. 59. *Rev.* 6. 10, 11.

2. By redeeming him from the power of the Grave, raising him up from death, and redeeming the body from all corruption and mortality. *Psal.* 49. 15. *Rom.* 8. 23. *2 Cor.* 4. 15.

3. By his adjudging him, being raised to a better condition, fully blotting out all sins and trespasses, through the virtue of his most precious Blood. *Acts* 3. 19. *Mat.* 25. 35, 36, 46.

And thus being preserved and saved by him, they shall not perish from the way, nor in the end, but shall have Eternal Life, of which we have nextly to consider.

C H A P XIV.

Of the second Branch of the fifth observation, what Eternal Life is, and how the believer on Christ shall have it.

Qu. 3. **T**He third Query to be considered under this Observation, is what that Eternal Life is, which the believer on the Son of man shall have! To which I answer briefly, that

1. It's not this natural life, for that with all its enjoyments must and will have an end, and its good to mind that, and the shortness and hiddenness of the time of it, and the hiddenness, and oft times suddenness of the coming of death, that we may not trust to this life, or rest in any of its enjoyments, but be moved more diligently to seek after and lay hold of that which is indeed Eternal life; concerning which I may add, that

2. It's more, and hath more in it then can be now either fully expressed or conceived, only some hints of it we have in the Scriptures, and according to them we may understand something thereof; and so we find that it is variously set forth and spoken of in the Scriptures; as sometimes,

1. By the causes of it, or that from whence it springs and issues, and so,

1. Jesus Christ himself is called Eternal Life, the life of the believer; when *Christ who is our life shall appear.* Col. 3. 4. *I am the Way, the Truth and the life.* Joh. 14. 6. *The bread of life*, that he that eats shall live by, and shall live for ever. Joh. 6, 51. *The resurrection and the life.* Joh. 11. 25. *Yea expressly that Eternal life that was with the Father, and was manifested to us.* 1 Joh. 1. 2, *And we know*

know that the Son of God is come, and hath given us an understanding heart to know him that is true, and we are in him that is true, even in his Son Jesus christ, this is the true God and Eternal life. 1 Joh. 5. 19, 20. And its true to say, That he that believeth on the Son of man shall have him, as in Heb. 3. 14. Now are we partakers of Christ, if we hold fast the beginning of our Confidence steadfast to the end, we have and shall have him here with us, and for us; I am my beloveds, and my beloved is mine. Cant. 2. 16. & 6. 3. And he saith, I will be with thee; I will never leave thee nor forsake thee. Deut. 31. 6, 8. Josh. 1. 5. with Heb. 13. 5. And we shall have him for ever with us, and be ever with him in the new Heavens, and new Earth, and new Jerusalem in the world to come. Rev. 21. 3, 4. with 1 Thes. 4. 16, 17.

2. The favour of God in Christ is life; *In thy favour is life.* Psal. 30. 5. And this he shall have that believeth on Christ the Son of man. *He that finds him (who is the wisdom of God) finds life, and shall obtain favour of the Lord.* Prov. 8. 34. And this is such a life as nothing can happen to the believer on him, that can extinguish it, or prevail against it. *I am persuaded neither Life, nor Death, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other Creature, shall be able to separate us from the love of God in Christ Jesus,* Rom. 8. 38, 39. That we believing on him, should not be failed by him, or deprived of his favour to us, that's without all peradventure included in it.

3. The knowledge of God and of Jesus Christ is Eternal life. *This is life Eternal that they may know thee, the only true God, and him whom thou hast sent Jesus Christ.* Joh. 17. 3. And this they who believe on the Son of man shall have, for they shall receive the holy Spirit, the Spirit of the Father and of the Son that shall teach them all things, so as they shall not (in the issue) need to say one to another, *Know the Lord, for they shall know him from the least to the greatest;*

as is expressly promised in the Covenant or New Testament, whereof Jesus Christ is the Mediator, and which he hath undertaken to see performed to them that believe on him, and depart not from him. See *Joh. 7. 38, 39. & 14. 26. & 16. 13. with Heb. 8. 11.*

2. Sometime for the effect of Christ, and of the knowledge and favour of God, both as enjoyable here through faith, and as enjoyable hereafter in the full fruition, when those *that see now darkly through a Glass, shall see as they are seen, and know as they are known.* 1 Cor. 13. 12. And that effect is the living, joyful, happy state of the Soul, and so of the whole man for ever; as it is said, *He shall live for ever, and he shall never die.* Joh. 6. 51, 58. and 11. 25, 26. Which is spoken of the Spiritual and Heavenly life, or state of the Soul, here and hereafter joyful and happy, never to have end, but especially of the state both of the body & soul together hereafter, and it includes and contains in it both.

1. A continual living in a state of forgiveness and acceptance with God, which is a truly joyful and happy state, in which the Soul hath cause of real joy and gladness; as it is said, *Blessed is the man whose iniquities are forgiven, and whose sins are covered; Blessed is the man to whom the Lord will not impute sin.* Psal. 32. 1, 2. *Blessed is the man who knows the joyful sound.* Psal. 89. 15. *And happy is the man who hath the God of Jacob for his help, &c.* Psal. 146. 5, 6. A state in which the Soul is passed from death to life, and shall not come into condemnation. Joh. 5. 24.

2. A continual in-dwelling of the the Spirit of Life, as a Spring of Spiritual Life and motion toward God, and for him, even the Spirit of God, which is the Spirit of life, and the operation and efficacy of him in the Soul (though not always sensibly felt here) as it is said, *He that drinketh of the water that I shall give him, it shall be in him a Spring of living waters springing up in him unto Eternal life,* Joh. 4. 14. So as this Spring shall never fail him that believeth
going

going on and continuing to believe on the Son of man.

3. A continual state of safety from all evil; so as to its being destructive or hurtful to the Soul, or in due time afflictive, and a state of Title to, and Interest in, yea and enjoyment of all that is good, in a first-fruits, and by Spirit here, and fully and actually, and for ever hereafter there shall no evil happen to the just. Prov. 12. 21. *All things are the believers,* 1 Cor 3. 21. *And all things shall work together for his good.* Rom. 8. 28. Psal. 25. 10. *The Lord God is a Sun and a Shield, and he will give grace and glory, and withhold no good thing, &c.* Psal. 84. 11.

4. Nor shall this happy state be ever taken from him; but though through workings of the flesh, a man may not be always sensible of these things, nor have always actual rejoicing while here; yet his state is always such, and shall hereafter appear, and be most sensibly and perfectly such; for this life here begun by Christ and by his Spirit, never shall terminate or end, but increase, and be more full as to the enjoyment and perception of it in the abiding believer on the Son of Man, till it be most immutably perfect. *They that seek God shall Praise him, their hearts shall live for ever.* Psal. 22. 26. Death shall not put an end to this life; when the body dies, the man even then shall be in a living state of the Spirit or inner man, in a truly happy and joyful condition, though it appear not upon the body of man, or to the view of the natural man, much less shall it terminate after death to the Spirit made perfect; for it being with Christ, shall be in a better state then while here. Phil. 2. 21, 23. *To be dissolved and to be with Christ is far better then to be here;* much less shall this life cease, fail or terminate in the state of the resurrection; for that state is most properly and fully called *Eternal Life*. Mark 10. 30. *In the world to come Eternal life;* because then neither Soul nor Body shall die any more; but then,

1. The

1. The body shall be in an eternally, unchangeably happy and blessed state of life, a glorious body, like the glorious body of Christ. Phil. 3. 20. Raised up in honour, incorruptibility, power and glory, so as it shall never feel, or be capable of feeling hunger, thirst, pain, weariness, weakness, decay, sickness, old age, or any other trouble any more forever: *For there shall be no more death, neither sorrow nor crying, &c. for the former things are passed away.* Rev. 21. 3. with 7. 16. 1 Cor. 15. 42, 43, 44.

2. The Soul and inward man shall be perfect in its knowledge of, conformity to, and joy in God, and in Jesus Christ our Lord; *For then we shall see as we are seen, know as we are known: Then that which is perfect being come, that which is in part shall be done away.* 1 Cor. 13. 10, 12. Then we shall have fulness of joy in Gods presence, and pleasures at Gods right hand for evermore. Psal. 16. 12. 1 Joh. 3. 2. There shall then be no more ignorance or envy, nor sorrow, nor care; nor whatever may render the Soul in the least defective in its happiness; but the favour of God and of the Lamb as a clear River of pure waters, pure and immixed, and never failing, shall fill it perpetually with all Heavenly and Spiritual fruitfulness in every good thing. Rev. 21. 4, 11. & and 22. 1. Isa. 11. 9. 13. Deut. 33. 23. Yea,

3. The whole state of the man both in Body and Soul, and with respect both to God and Men, a state of perfect freedom from all evil. Nothing in themselves to trouble or disquiet, and nothing from without themselves either of wrath and curse from God (he shall neither inflict any evil upon, or withhold any good from them; but as one perfectly well pleased with them perpetually fill and satisfy them with his favour, and blessing, afford them his fellowship, and the fellowship of the Lamb, and whatsoever so happy a Spring may pour forth to them; and there-

therefore) neither shall any evil befall them, either positively, from any man, or from any other Creature, Angel, Devil, or any other thing to molest or annoy them; the Devil and all his Instruments, their Enemies, and all evil things being for ever removed from out the Creation, or what of it the Saints shall have to do with (except so as they may look upon and behold their miseries, *Isa. 66. 24.* And as the happiness of the Saints may be seen by their Enemies, for aggravating their miseries. *Luke 13. 28. & 16. 23.*) and all other things and persons filled with good for and towards them, and not with any thing that may in the least be evil and troublesome to them; nor privately, for they shall be in no danger to loose any thing of the good they have, or shall have: none of those deprivations and losses that here afflict and exercise them, shall they then be capable of being exercised and tried with; no more Widdowhood, or loss of Children, or of Fathers, Mothers, Friends, no loss of Riches, Honours, Pleasures, Habitations, Ornaments, or any thing; but what they here lost or were deprived of, shall in a better manner, and more to their comfort be restored, if they were such as appertain to the Kingdom, their Relations, Husbands, Parents, Wives, Children, &c. shall be restored then with Christ, though not as such Relations, or as having such dependance then on them, as here; but in a far more perfect, satisfying and glorious manner: Nor shall any one thing or person in the world withhold from them or any of them any one thing that they may have any need of or good by; so that their state then shall be a state of perfect life, and that everlasting, a spiritual, and spiritually sensible and intelligent life, an holy life, an happy and Eternal life, wherein they shall have full knowledge of God and his favour, blessing righteousness in the full, perfect and perpetual performance of all his blessed promises, a full
and

and perfect injoyment of the Lamb, and of all the virtues and products of his Cross and sufferings, and fellowship of his joys and glory, and of and with one another, even all the whole company of them, in the most perfectly united, peaceable satisfying way and manner for ever; the fulness of the Spirit filling them all and every one with all Spiritual excellencies and satisfactions for ever, and in that their fellowship, with Christ and one another they shall have an everlasting full and perfect glory, glorious Kingdom and Inheritance, such as *from the beginning of the world men have not heard of, or perceived by the Ear, or the Eye seen besides God himself; being the glorious things which God hath prepared for them that wait for him.* Isa. 64. 5. A life worthy our most constant and earnest seeking after, laying hold of and embracing. But now,

Quest. 4. *How shall they that believe on Christ the Son of man have this Eternal Life?*

Ans. I may answer to § 1. The way to their having it, & this diversly with respect to § 2. The manner of their having it.

1. In respect of their way they have and shall have it.

1. Through sufferings and death, even as our Lord Christ himself that way entered into his glory. *It is a faithful saying (or the word is faithful) for if we be dead with him, we shall also live with him; And if we suffer with him, we shall also Reign with him; If we, even we, who at present believe in him, deny him, he will also deny us.* 2 Tim. 2. 11, 12, 13. *Through much affliction we must enter into Gods Kingdom.* Acts 14. 22. No partaking of this life but through death, and that,

1. Through a Spiritual Death, or death in and of our Spirits to false life, as to the life of or in sin; life to the world, and to the Law, as thinking to have life thereby,

as in our own righteousness according thereunto. No living to righteousness, and to God, but in dying to sin, and to the world; so as to cease to be slaves or servants to them, *Rom. 6. 10, 11. Gal. 6. 14. 1 Pet. 2. 24.* nor is there any living to Christ and so to God, but through dying to the Law, as to our hopes and rejoycings in our own righteousness according thereunto, *Gal. 2. 19.* And in these kinds of deaths there are pains in self-denials: taking up our cross for Christs sake, *Mat. 16. 24.*

2. Through the bodily Death; for neither is there any entring into the joys and glories of Heaven, and of the life to come, so as to the actual full fruition of them but through bodily Death and Grave (except of such as shall be found alive at his appearing, *1 Thes. 4. 15, 16.*) that so we may be made *conformable to the death of Christ*, and be *planted therethrough into the likeness of his Resurrection* in our body also. For the way to this life is also,

2. Through the Resurrection from the dead; otherwise, if we should dye in our selves to false lives, and never rise up in a true and divine life, we could not have eternal life. The life of Christ is a life from the dead, whence he is called *the first begotten, or first-born from the dead*, *Col. 1. 18. Rev. 1. 5.* and so all that share with him therein, are raised up to a life from the dead too. First, raised up in their spirits with him *through the faith of the operation of God*, *Col. 2. 12. & 3. 1.* crucified with Christ to self, and flesh, and sin, and all false life; but yet so as they live: *yet not they, but Christ liveth in them*, *Gal. 2. 20.* And then also at the great day of Christs glorious appearing, their dead bodies shall be raised up by him, and be made like his. Thence the Resurrection said to be *to those that have done good a Resurrection to Life*, *Joh. 5. 28, 29.* and Christ in telling us that they who believe on him shall have everlasting life; once and again adds, *And I will*

will raise him up at the last day, Joh. 6. 40. 44. as implying that they must pass through death, and be raised up again thereunto.

2. In respect of the manner of their having it, they have it as they have Christ himself who is their life, the ground, foundation, authour, and the fountain of it, Col. 3. 3, 4. and so only in receiving, abiding in, and enjoyment of him, and so

1. They have it here in a sense, not in the fulness and perfection of the fruition of it; for we are not capable of having it so now, and here, while we have not Christ in Person with us: but they have it now,

1. In Christ the Heir of it, and the root and spring of it, *that eternall life that was with the Father, and was manifested to us*, 1 Joh. 1. 1. & 3. 11, 12, 13. as they have him theirs, and have union with, and interest in him; through whom also they have it:

2. In a first-fruits of the Spirit, and of the Life that is in and by it, and so in a begun life or happy state of forgiveness, acceptance, spiritual quickning, &c. as before said.

3. In the promise of the whole, even of the full fruition of it to be had hereafter. God and Christ have given it them in his Will and Testament, so as in believing on the Son of Man, they are *made Heirs of it*, Tit. 1. 2. & 3. 7. 1 Job. 2. 25. *This is the promise that he hath promised us, even eternal life*, 1 Joh. 2. 25, See also Gal. 3. 29. And so they have it

4. In the hope of it, Tit. 1. 2. 1 Pet. 1. 3, 4.

2. In the state to come they shall have it,

1. Upon their dissolution and going to Christ, in their spirits more fully; resting in and with Christ, and being blessed, Phil. 1. 21, 23. Rev. 14. 13.

2. Upon their Resurrection, in the full; perfect, and perpetual possession and fruition of it for ever, Mark 10. 30. A

A portion infinitely desirable, and worthy the looking after; and yet this is the portion of every one that believeth on the Son of Man, without exception. No respect of persons, no difference of stronger or weaker believer, as to the future enjoyment or present right to, and interest in it by and through Jesus Christ. *There is neither Male nor Female, Jew nor Greek, Circumcision nor Uncircumcision, bond or free; but all are one in Christ Jesus: and if Chicks, then Abrahams Seed and Heirs according to promise, Gal. 3. 28, 29.* And yet in the rewards to be received in the Davidical Kingdom, or the thousand years reign at the coming of Christ, and before he deliver up the Kingdom to God the Father, and God be all in all, there will doubtless be different degrees of Glory and Honour conferred according to mens different works, services, faithfulness and fruitfulness in their services, and greatness of their sufferings for him; as is hinted in those parabolical passages: *Be thou Ruler over ten Cities, be thou Ruler over five, Luc. 19. 17, 19.* otherwise it would be all one to serve Christ little or much here, to be abundant or sparing in the work of the Lord, contrary to that of the Apostle, *He that soweth liberally shall reap liberally: and he that soweth sparingly shall reap sparingly, 2 Cor. 9. 6.* Though yet a shorter work more singly done may have equal reward with a larger not so singly done; as the Parable of the Labourers in the Vineyard, *Mat. 20,* may seem to import. Wherefore *Let us be always steadfast, unmoveable, always abounding in the works of the Lord, knowing that our labour shall not be in vain in the Lord, Rev. 20. 6.* with 5. 10. 1 Cor. 6. 2, 3. with 15, 24—28. 58.

CHAP. XV.

The application of the two former, viz. the fourth and fifth Observations in part in exhortation to believe reproof for not believing, encouragements to continue in believing on the Son of Man; and some directions thereto.

THE consideration of the two last mentioned observations, shewing the necessity and advantage of believing on the Son of Man, as also the nature of this believing, is and may be very useful upon diverse accounts. As to

Use 1. Exhort and press all men to believe on the Son of Man, the Lord Jesus Christ, as declared and set forth unto them in and by the discoveries, teaching and operation of God and his Spirit vouchsafed to them. And that they may believe on him to listen to, mind and embrace, and hold fast the Faith or Doctrine of him, in which is the power, spirit, and hand of the Lord moving and enabling to believe: yea begetting in the heart this faith that is so necessary and profitable for men: For *faith is of hearing, and hearing is of the word of God; not of every hearing, nor of every word, but of hearing the word of God.* From which word, hearing, or the hearing Ear also is effected and proceeds, *Rom. 10. 17.* For *no man can come unto Christ, this Son of Man, unless it be given to him of God, unless he draws him; and he draws by his teaching men the knowledge of him; whence it is said, every one that heareth and learneth of the Father comes unto him, Joh. 6. 44, 45, 65.* It is of his own good will that he begets men through the word of truth, to be (of a contemptible vile, worthless creature as man hath made himself by his sin) a kind of first-fruits of his creatures (a more noble

ble and prime creature to him, a new creature, a first-fruits of his future new creation) therefore it behooves men, every one to be *swift to hear, slow to speak, slow to wrath, slow to murmur* and be angry at the word of truth, and the instructions, reproofs and counsels of it, because clashing with the wisdom and will of the flesh, the principles, thoughts and practices of the world, and of the wise men thereof: but *with meekness to receive the ingrafted word* (the word as God puts and ingrafts it into the heart) *which is able to save the Soul, being not only hearers of the word, but doers of it* as it is working (and so God in and with it) *to will and to do of good pleasure*, Jam. 1. 18, 19, 21. Phil. 2. 12, 13. turning at Gods reproofs therein given; from whatsoever in conceit, apprehension or opinion we hold or imagine that clashes with the truth discovered in the word and its instructions; that we may so conceive, judge and believe as that declares and informs us of all things; and from whatsoever in affection, desire, purpose or practice we naturally or through evil principles or customs affect, desire, purpose or practice disagreeing with, and reprov'd by the light and instruction of that blessed word; that so we may obey its counsel and instruction, and affect, desire, purpose and practice what it commends and leads us to seeking after that, and so the wisdom of God will *pour out his spirit to us, and make known his words*, Prov. 1. 22, 23. and so *hearing, the Soul shall live*, Isa. 53. 3. therethrough attaining to *know the name of the Lord*, the Son of Man, we shall be strengthened, framed and have the will set to *trust in him*, Psal. 9. 10. in meditating in the law and doctrine of the Lord, and exercising our selves in it day and night, the heart will be fixed to trust in the Lord, and to make him its hope: Yea, and therein to be rooted, grounded and fixed like a Tree planted by the water side:

so as to abide in the blasts of temptations, and be fruitful in every good work, increasing in the knowledge of God, strengthened with all might according to his glorious power in all patience and long suffering with joyfulness, Psal. 1. 1, 2, 3. Jer. 17. 7, 8. Col. 1. 10, 11. for the Gospel of Christ (the preaching of the cross) is the power of God to salvation (even from unbelief, and all the power of darkness) in every one that believes it, Rom. 1. 16. 1 Cor. 1. 22, 23. So as that in taking diligent heed thereto, and yielding up our selves to the power that worketh therein, we shall be helped and framed to believe on the Son of God; its through his name that men receive power to believe on him, Acts 10. 43. and therefore it behooves all men (as they would avoid the perishing from Gods way, and the everlasting misery and destruction at the end; and as they would obtain the everlasting life and happiness propounded and promised) to give serious and diligent heed and obedience thereto; who would willingly incur pain, grief and affliction here, or to perish by hunger, cold, prison, gallows or the like; and yet these things are infinitely short of the evil of perishing from the presence of the Lord, and from the glory of his power for ever: Yea, who that is travelling to some remote place; whereif he go right on to it, he shall find great riches, honours or gain, would be willing, or through carefulness expose himself to loose, and be lost out of the way, and to wander in a Wilderness among briers, and thorns, boggs, and lakes; yea among wild and savage creatures, as serpents, lyons, tygers, &c. when in a diligent careful inquiry after, and attendance to some faithful direction and guide, he might go right and safe, and attain the good proposed, and miss that perishing by hunger, cold, the teeth of the wild beasts that he is otherwise in danger off! and yet that perishing from the way, and danger of finally

ly perishing by the ways or means forementioned, are little evils in comparison of perishing from Gods way, and by what that perishing exposes to ! who again that hath proffer and opportunity of being made rich, honourable, living pleasantly and delightfully for a long time (so long suppose, as was the life of *Methuselah*) would willingly refuse and loose such enjoyments, and incur answerable miseries ! and yet this eternal life which God hath promised to give to them that believe on, and follow after the Son of Man, is infinitely more excellent then all the honours, riches, pleasures, and most excellent enjoyments of this world, though they might be enjoyed safely, not only so long as the life of *Methuselah*; but also so long as from the beginning of this world to the end thereof, without interruption. Oh therefore how concerns it all men to come and believe on the Son of Man; and to that purpose to listen to, and receive the teachings of God concerning him, that such miseries may be missed, and such mercies enjoyed; that they may not perish in the way, and from the end, but may have everlasting life !

Use 2. How doth this then reprove the vanity, folly, pride and wickedness of the world, which rejects and puts from them, and matter not to believe on this most excellent one whom God to such glorious ends hath raised up for us ? If it be folly and madness in men, who may in hearing their Fathers and freinds good instructions in matters of this world; live well and comfortably; have and get yet more of the good things of this world, to maintain them and preserve them from want and beggery, and make them live in credit and repute; to turn their backs upon such good counsels, and thereby willingly and wilfully through their pride, folly, slothfulness, love of bad company, or the like, bring themselves into debt, poverty,

poverty, prisons; and nothing but a Series of miseries! How much more is it folly and madness for the world, or any of us to neglect Gods word, and Gods Son, and that great Salvation wrought and preached, and brought to us by so great and glorious a hand, as that of this Son of Man, being also the Son of God. the mighty God and our Saviour; and thereby to deprive our selves of such unspeakable bliss and happiness as cannot be conceived, and plunge our selves into such miseries as cannot be imagined? And yet evident it is that such folly and madness the world is greatly guilty of: For evident it is that it generally rejects and treads under foot the Lord Jesus, and the doctrine that declares him, and is left to us by him, in which is included our salvation and happiness, *Deut.* 32. 46, 47. *Prov.* 4. 13. *Joh.* 12. 49, 50. That the world generally flights both him and his doctrine, the *bleatings of the sheep, and the lowings of the Oxen* testify: that is, the general Atheism, Prophaneness, Disorder and Wickedness, the false Religions and Worship generally practised, commanded or countenanced, do loudly proclaim it.

Use 3. It may also provoke such as do believe on the Son of Man, the Lord Jesus Christ, to hold fast the faith; and so their believing on him, and by no means to suffer themselves to be withdrawn therefrom: For let us consider with our selves that

Consideration 1. If we turn away and fall from our dependance on him, we *turn after vain things, and things that cannot profit, because vain,* *1 Sam.* 12. 19, 20. and so we deprive our selves of all the good in him, and plunge our selves into all the misery that can be incurred by us. For this eternal life being in the Son of Man, Christ Jesus, in departing from him we depart from it, and losing him we lose it: and he being the Saviour and Salvation in withdrawing from him we withdraw from it, and lie open

to all the evil that the unbeliever may fall into. Nay, indeed better never to have known the way or word of truth, or the holy commandment, or to have had fellowship with him, then to turn away again therefrom; for the latter end in that case is worse than the beginning, 2 Pet. 2. 20. Luk. 11. 26, 27. For as all that are far from him do and shall perish; So he doth and will destroy them who go a whoring from him, Psal. 73. 27. The consideration then of the certain danger of loss and misery; yea, of the greatest loss, because of the greatest and longest abiding good, and of the greatest misery, because of the greatest and longest continued evil, may move us all with all earnestness to hold fast the profession of the faith, and the exercise thereof. And that is one consideration often urged by the Apostles: So in Heb. 10. 23, 24, 25, 26, 29, 39. *Let us hold fast the profession of the faith without wavering, not forsaking the Assembling our selves together as the manner of some is. For if we sin wilfully after the knowledge of the truth received, there remains no more sacrifice for sin: but a certain fearfull looking for, of fiery indignation, which shall devour the Adversary. For if they that sinned against, so as they despised Moyses Law, dyed without mercy, under two or three witnesses. Of how much sorer punishment shall he be thought worthy, that hath troden under foot the Son of God, and hath counted the blood of the Covenant an unholy thing, and hath done despite to the Spirit of grace. It is a fearfull [or terrible] thing to fall into the hands of the living God. And if any man draw back, my soul shall have no pleasure in him.* As also the Consideration of

Consid. 2. The exceeding profit and benefit accruing from the holding fast the faith, and believing on him and the great encouragements we have thereunto. These may more powerfully move us to it. What is there better than safety from destruction, and the injoyment of Eternal life? in which there is an everlasting injoyment of

God and Christ, and of all that is, or can be good and desirable : and what have we to incourage to it, and assure us of it ? To that consider

Encouragement 1. We have to encourage us to this believing and holding fast the faith, all the Trinity for us, God the Father gave his Son to that end that we might believe on him, and be saved, and live for ever, *Joh. 3. 16.* And he fills, strengthens and upholds his Son in, and unto all his undertakings for us, in order to the bringing us to that safety and eternal life and happiness, *1st. 4. 2. 1, 5, 6. Psal. 89. 20, 21, 22.* And gives his holy Spirit in and through him, to strengthen and help us therein, against all that would harm us, or pull us from it. The Son himself, or Word is for us in all he hath done and suffered, and in all he now doth in heaven or earth : in his mediation and intercession with God for us, and in his government of the World in the name and power of God about us, and his ordering of his providences to us. *Joh. 14. 2, 3, 18, and 16. 33.* and dispences his Word and Spirit to that purpose to animate and hearten us thereunto; and therein is working in us the works of God, for us even what he requires of us. *Joh. 14. 16, 17, 26. and 16. 13, 14, 15.* And the holy spirit encourages us by his word and by his heavenly and powerful working in us therewith; and gives us all motives and inducements that may be with exhortations, counsells, promises, &c. to perswade and strengthen us. And *what shall we say to these things ? If God be for us herein, who is he that is against us ?* Or what is there that can be presented to our view, that may so much discourage us, as the consideration that God (both Father, Son, and Spirit,) are for us, may encourage us, and hearten us, *Rom. 8. 31, 32, 33. 1 Joh. 5. 6, 9.*

Encour. 2. Having God for us, we have his creatures the best of them, and all that are on Gods side to encourage

courage us too. We have the holy Angels to protect and defend us therein. *Psal. 34. 7. and 91. 11, 12. Heb. 1. 13, 14.* This they will do for us while we are here; and when we go hence, they will carry us up to Christ, or into *Abrahams* bosome, to be at rest with Christ and his holy ones. *Luk. 16. 22.* We have the holy Apostles and Prophets: and so *the spirits of just men made perfect* for us, both to encourage us by their testimonies, instructions, provocations, and all means used in their writings, left on Record for us; animating and heartning us in believing on the Son of man; and by their own practice and examples in all ages we have in them a cloud of witnesses going before us as a guide to us, all witnessing to this, *That the just shall live by faith*; and shewing us by their examples how to exercise it and live by it. *Heb. 10. 38.* with *11* throughout, and *12. 1.* and we have the living Saints, the holy men led by the spirit of God to encourage and hearten us on. For whatsoever difference there may be among such in any by opinions or apprehensions; yet they all agree in this, That he that believeth on the Son of man, the Son of God, is in a good and right way, in the certain way to happiness; and shall in holding fast, and not turning therefrom, be sure not to fail of it, and we have their prayers for us, that we may therefore hold fast and go on to the end, with manifold provocations, by word, writings and examples to it. Yea, and many of our enemies too, though they hate us for the the thing in self, as practised by us, yet they preach and approve what they hate, in their doctrines and declarations; even as the Jews approve and magnifie those Scriptures which hold forth what the Christians believe, though they believe not what is in their own Scriptures. *Job. 5. 45, 46. and 10. 34.* Yea, and we have all Gods providences therein working together for us, *all things working together for good to them that love God, all the*

paths of the Lord, mercy and truth to them that keep his Covenant and his Testimonies, Psal. 25. 9. Rom. 8. 28. Yea all things ours. whether Paul, or Apollos, or Cephas, or the World, or life, or death; or things present, or things to come, all are ours; if we be Christs, as Christ is Gods, 1 Cor. 3. 21, 22, Gal. 3. 29. and therefore great encouragement have we to hold fast faith, and go on, believing in the Son of man, the Son of God.

Encour. 3. The great profit and benefit proposed to be received and enjoyed in beleiving on him, both the avoiding and escaping so great misery as perishing; and the greatness of the good things contained in the eternal life to be enjoyed, a great recompence of reward: Therefore cast we not away our confidence; it's life, a Kingdom, yea, Eternal life, and an everlasting Kingdom, the Kingdom and Glory of our Lord Jesus Christ, an eternal weight of glory. Heb. 10. 36. 2 Thess. 2. 14. 1 Pet. 5. 10. 2 Cor. 4. 17, 18. Yea, and

Encour. 4. All the assurances given us of the certain fulfilling of what is said herein; certifying us that we shall not perish but have Eternal life; in such believing are strong Encouragements to us worthy to be minded by us. As to say

1. We have Gods promise for it. God, that cannot lye, hath promised Eternal life to the believer, Tit. 1. 2. 1 Joh. 2. 24, 25. And faithfull is he that hath promised, and he will perform it, Heb. 10. 23. And if we would trust an honest man upon his word or promise, may we not much more trust God?

2. We have the oath of God. That by two immutable things, in which it is not possible that God should lye, [namely his promise and his oath] we might have strong consolation, that flee for refuge to lay hold on the hope set before us; seeing therein appears the immutability of his counsel, Heb. 6.

17, 18. *By my self have I sworn* (saith the Lord to *Abraham*, and in him to his seed, them that are Christs, *Gal. 3. 29*) *that in blessing I will bless thee, and in multiplying I will multiply thee*, *Gen. 22. 16. Heb. 6. 13.* And if we believe men upon their solemn oaths, shall we not much more believe God, when to confirm our faith he adds his oath to his promise, engaging himself thereby to the performance.

3. We have manifold evidences of Gods truth, and the truth of his Word, in which these things are covenanted and promised: all that evidences Gods truth and faithfulness in making good his words, increases this assurance; and that's much, as, the casting off the Jews for their Idolatry and unbelief, according to what, or so far as, *Moses* and the Prophets long since fore-signified. *Deut. 31. 17, 18. & 32. 21, 22. & 30. 1.* with *Rom. 9. & 10. & 11. 11.* The calling and bringing in us Gentiles to be his people, which was prophesied off long before, while we were all worshippers of Idols and Devils. Yet God hath made good this against all appearing probability; even then, when that one Nation that had the Oracles of God, and boasted themselves to be his people, and to have him for their God, and he a greater God than all the gods of the Gentiles; was for their sins rejected, so as to have their City sackt and burnt, their Land laid wast, their people destroyed by famine, pestilence, sword, and led captive into all lands, and that by those who opposed the Lord, his word, and ways; and were ready to attribute all their successes to the strength of their Gods or Idols, and the ruine of their enemies to the weakness of their God. *Judg. 16. 23. 24. 2 King. 18. 33. and 19. 22.* Yet even then by the preaching of the Apostles, a few despised persons, he got himself the victory over them, and brought in the Gentiles against all the malice of the Devils and thier worshippers,

pers to confesse him and his oracles the holy Scriptures. Many other things might be noted to confirm the truth of the Scriptures; as, (but I shall note it as another ground.)

4. Ther raising up Jesus, and so sending us his own Son, his only begotten (according to the promises and prophecies that fore-went of him) to be our Saviour, *the light to lighten us Gentiles, and to be his salvation to the ends of the earth*, Act. 13. 32, 47. and 26. 22, 23. with Isai. 42. 1, 6. & 49. 6, 7, 8. And he was discovered to be the Son of God, by the testimony of the Scriptures of the Prophets, by his own miracles and doctrine, by the voyce of God, and by the Spirit of holiness in the resurrection from the dead. Joh. 5. 36, 37, 39, and 20. 31. Rom. 1. 3, 4. He, as given of God for us, and giving himself to be the ransom of our souls, the propitiation for our sins; the peace-maker and reconciler of us to God, is an evident witness and assurance of the love and faithfulness of God to us, and that in our believing on him, he will be to us *the Author of eternal salvation, and everlasting life*. Isai. 55. 4. 1 Tim. 2. 6. Heb. 5. 7, 9. *Having not spared his own Son, but delivered him up to death for us all. How shall not he with him freely give us all things?* Rom. 8, 32.

5. The holy Spirit given us, as an earnest of the inheritance, both as gifting the Apostles and believers at first with extraordinary and most usefull gifts; inabling them to work miracles, wonders and signs (according to the fore-sayings of the holy Prophets, *Joel 2. 28, 29*) in the name of Jesus; witnessing therein to him, and to the truth of his doctrine; and also as inlightning the mind, renewing the heart, and assuring the conscience, by his divine and heavenly operations (in which we have included those three witnesses on earth, mentioned in 1 Joh. 5. 7, 8. The Spirit inlightning and gifting, the water washing and
cleanling,

cleansing and the blood purging and pacifying, and to the spirit by all assuring the conscience) give assurance of Gods truth and faithfulness in making good his promises for saving the believer from perishing, and giving him Eternal life.

Having therefore such motives and encouragements to believe, and such assurances of welfare therein. How should we not be strengthened to believe on him, and to follow on to believe yet more and more strongly against all temptations and oppositions, using all means with diligence that may strengthen us hereunto: As;

Direction 1. Mind we, and take heed to the word of faith. The Gospel, which as it is the word of faith, and the means of believing on him at first. So it is the means too, to nourish and strengthen the believing on him. The power of God to salvation, to them that do believe, to save them from falling from their faith, *Rom. 1. 16, 1 Pet. 1. 5.* The nourishing doctrine and usefull for growth, as well as the seed of divine regeneration. *1 Pet. 1. 23.* with *2. 2. 1 Tim. 4. 6.* Taking heed thereto. Let us also

Direct. 2. Observe and wait upon God in his Ordinances annexed to, and for the furtherance of the Gospel, wherein the Lord and the grace preached in him, are witnessed and preached to us, and to be sought for of us; and which are seals and assurances also from God, some of them of his truth and faithfulness. Thus the disciples are to be taught to observe all things commanded of Christ to his Apostles, *Matth. 28. 20.* And the Apostle mentioning the prevalency of the spirit of delusion upon the unbelievers or turners from the faith, exhorts the believers to stand fast and to hold the traditions which they had been taught either by word, or by Epistle. Such as the Ordinance of the Supper, in which the Apostle delivered to them what he had received of the Lord. *1 Cor. 11. 23.* And the assembling of themselves

selves together. Heb. 10. 25, &c. as ways wherein they might wait upon God, to preserve them from the like evil falls, and the influences of such delusions. *1 Thes. 3. 10, 11, 12, 15.* with, and in all crying and praying to the Lord to maintain and *increase our faith.* Luke 17. 5. Yea, and

Direct. 3. In all, look we diligently to, and upon, and so consider Jesus as lifted up in the Gospel and it's Ordinances; like as the *Brazen Serpent* was by *Moses* upon the Pole; that so in beholding the fulness of grace and truth in him, the love wherewith he hath loved us, and which he hath testified to all, and more especially to those that are his disciples and followers; the promises promised in him, with his ability and faithfulness to obtain them for us and bring about the accomplishment of them to us, and his ingagement to do all for, and in, and unto such as depend upon him, and his sufficiency for it, and faithfulness shewed already both to his Father and to us in his sufferings and sacrifice, we may be encouraged and strengthened to hold fast and go on in believing on him, *Heb. 3. 1, 2,* and *12. 1, 2.* So the Apostles set him before believers, to confirm and strengthen them in believing on him, *Col. 2. 2, 3, 9, 10,* *1 Joh. 5. 11, 12, 13.* And to that purpose, is the whole Epistle to the *Hebrews*, and other places.

Direct. 4. Yield we up our selves to the teachings and operations of his grace and spirit in us; To turn at his reproofs, and walk in his ways; in the exercise of our selves, in all sobriety, righteousness and godliness in this present World looking for the blessed hope; for to be spiritually minded (or the minding of the spirit) is life and peace. *Rom. 8. 6.* And he that soweth to the spirit, shall of the spirit reap life everlasting. Therefore let us not be weary of well doing, for in due time we shall reap if we faint not, *Gal. 6, 7, 8, 9.*

C H A P XVL

Some further usefulness of the said Observations in Cautions, and Instructions.

Use 4. **T**Hose two Observations also about the necessity and benefit of believing on Christ, may serve to admonish and warn us of diverse things. As,

1. *To take heed lest there be in any of us an evil heart of unbelief, in departing from the living God; but rather (as a way to prevent it) to exhort one another, while it is called to day: and so also to encourage one another, Lest any of us be hardened through the deceitfulness of sin. Heb. 3: 12, 13.* And let us take this heed both every one for himself, and all of us for one another. Love to our selves may lead us to the former, and Charity to others will lead us to the latter. For the former of these, it's needfull to mind what hath been said above in the motives and encouragements to believe, and the means to be used for helpfulness therein. To which I shall add

1. Take heed to the things heard in the Gospel, *Lest at any time we let them slip*, and grow forgetfull of them. For the forgetfulness of God and Christ, and of the things said of, and by them; lead to withdraw from them, and so to neglect and fail of his salvation. *Heb. 2. 1, 3.* Thus it's noted that *Israels* forgetfulness of God, and of his word and works ushered in their Apostacy from him; as is implied *Psal. 106. 12, 13.* Where, after they are said to have *believed his word, and sung his praises.* It follows, *That they soon forgot his works, and waited not for his*

his counsels, as the inlet to their Apostacy, and their afterward not believing in him for his salvation. See the same implied. Deut. 32. 15, 18. Whereas, the keeping in mind what, and how we have heard in the Gospel, is the way to be saved and preserved by it in the faith, if we have heartily believed, and not in vain. : Cor. 15. 1, 2, 3. Be we not therefore forgetfull hearers of his word (in which also his mighty and famous works are remembered and recorded) but doers of it , not deceiving our own souls. Jam. 1. 22, 24. And to that purpose also

2. *Take heed of forsaking the assemblings of our selves together to exhort and speak to one another, and so to hear and be minded of the name of the Lord. Heb. 10. 24, 25 with 3. 13. Mal. 3. 16. And so to use and wait upon God in his Ordinances and appointments, delivered to us to exercise our selves in, as before was signified. 2 Th. 1. 15.*

3. *Take heed of high mindedness, and conceits of our being so sure as that we cannot miscarry, and God may not cast us off, or harden us, though we walk never so carelessly. Be not high minded but fear, beholding the goodness and severity of God, to them that fell severely, and to them that believe, goodness, if they continue in his goodnesse ; otherwise they also shall be broken off. Rom. 11. 20, 21, 22. Pride goes before destruction, and a haughty mind before a fall. Prov. 16. 18, 19. The conceiting our selves rich, and increased with goods, and wanting nothing, lays us open to lukewarmness and laziness ; and slothfulness casts into a deep sleep, &c. Rev. 3. 13, 14, 15, 16. Prov. 19. 15.*

4. *Take heed of false Prophets, and Deceivers, that confess not Jesus Christ come in the flesh ; but pretending to teach us higher things, and to lead us into a higher safer condition, than in only depending and believing on Christ and on God in him : and so into more equality with God and Christ undermine the simplicity in Christ Jesus, and seduce therefrom, by insinuating words, as the Serpent did*

did *Eva* from her obedience. For many that way have been corrupted from the faith, while they have been made to believe they could not be corrupted, at least so as to a total and final falling therefrom. *Mat.* 7. 15, 16, and 24, 4, 5. 24, 25. *2 Cor.* 11. 2, 3. *Col.* 2. 4. 8. 16. 18, 1 *Joh.* 2. 18, 19. 2 *Joh.* 7, 8, 9, 10. 2 *Tim.* 2. 18.

5. Take heed of the World, and of the love of it : for that, if loved, will *choke the seed* of the word, and steal out the love of God from the heart, and lead us to fall away from Christ. 1 *Joh.* 2. 15, 16, 17. *Matth.* 13. 22. *Luke* 21. 34, 35, 36.

6. Take heed of indulging any corruption, and walking after the flesh in any of it's lusts or affections. *For to be carnally minded is death*, and deads the heart to Christ, and the things of Christ. And therefore, *If believers walk after the flesh, they will dye.* *Rom.* 8. 6. 13.

7. Take heed of too earnest eying or looking upon discouragements ; as our sinfulness, ignorance, weakness, witheredness, unfruitfulness, the troubles of this World, Gods corrections, and the like ; with a neglect of minding the help in Christ for us, and the encouragements there-against. *But casting away every weight, and the sin that easily besets, let us run with patience the race set before us. Looking off from other things unto Jesus, and considering him who endured such contradictions of sinners, lest we be weary, and faint in our minds.* *Heb.* 12. 1, 2, 3. But for this, see more in my *Balaams wish.* Pag. 89. 90, 91. And in the *Penitent Prodigal*, or *Gods Gracious Reproof.* Pag. 209. 210.

And indeed that Universal Particle *whosoever*, here used in the Text: when he saith, that *Whosoever believeth might not perish, but have eternal life* ; is of singular usefulness to be considered against such discouragement, and the temptations thence to withdraw from Christ, and from dependence on and confidence in him, for it takes away all respect of persons, and signifies Christs impartiality, and his irre-

speciallness to any other thing than what is contained in
 the believing on him, in his saving from perishing and gi-
 ving life eternal. Suitable to that saying of the Apostle,
Now perceive I of a truth, that God is no respecter of persons,
but in every Nation, he that feareth God and worketh righte-
ousnesse is accepted of him. with which agrees *Rom. 2. 6. 11.*
and 3. 22, 23. 24, 25. Gal. 3. 27, 28. God hath hope-
 ned a doore of life and righteousness in Christ for all men;
 and all the earth are invited by him to enter it; and who-
 soever duely enters it, finds entertainment. *Psal. 100.*
1. 4. Ioh. 6. 37. If any man who, or whatsoever believe
 on, that is, accept of, submit to, and depend on Christ, it's
 no matter what he is otherwise in himself, whether great
 or small, old or young, Jew or Gentile, greater or lesser sin-
 ner before conversion to him. Yea, whether rich or poor,
 wise or foolish in respect of natural parts, or wordly and
 humanely acquired science; whether exercised with more
 or fewer temptations; more or less inclined naturally to a-
 ny lust or corruption; sinfull affection or passion, more
 quick or dull of apprehension; in a word, what ever a man
 bein, and of himself, or after the flesh, that is not conside-
 rable, as causing or hindring his acceptance with God, pro-
 vided that he believe on Christ with such a believing or
 exercise of faith in him, as in which he is kept in obedi-
 ence to him, so as not to walk after the flesh but after the
 spirit. It's not considerable here what a man was, or what
 he did, how he walked or lived before he came to, and clo-
 sed with Christ. For neither for his better walking, then
 is he more acceptable now, his righteousness then being
 such as could not justify him in whole, or in part, nor his
 worse walking then, makes him less accepted now; his
 former unrighteousness being not at all now mentioned a-
 gainst him. For it is wholly forgiven and blotted out in
 his coming into Christ, and heartily closing with, and be-
 lieving

lieving on him. Nay, no former failings or falls after the hearing of, or believing on Christ (though hindring and disturbing a mans rest and peace for the time, and procuring chastisements, yea, depriving of much good to a mans self, and usefulness to others, while continued in, yet) being seen, confessed, repented of, and turned from, to the believing in, and exercise of faith in Christ, again, shall hinder his salvation, and the injoyment of eternall life by and through him; it being the good will of God, *That whosoever believeth on him* (yea, though sometimes he hath not believed, or hath failed or turned aside out of the way of believing on him) *should not perish, but have Eternal life.* To this agrees that of *Samuel* to *Israel*, when they had many ways sinned against him, after he had made them his people; and had to all other their former sins added that sin of rejecting not only *Samuel* from being their Judge and Governour, But *God* himself also from being their King. *Though* (saith he) *ye have done all this wickedness, yet turn not aside from following the Lord— For the Lord wil not forsake his people.* (any that still own and follow after him, seeking forgiveness, mercy, and blessing of him only) *for his great names sake; because it hath pleased the Lord to make you his people.* 1 Sam. 12. 19, 20, 21, 22. To the same purpose also the Apostle *John*. 1 John 1. 9. *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. And, If any man sin, we have an Advocate with the Father Jesus Christ the just (or righteous one) who is the propitiation for our sins, & for the sins of the whole World.* 1 Ioh. 2. 1, 2. Not as encouraging any man to sin, but as preventing mens sinning, and the worst and most destructive way of their sinning; namely, in departing from Christ, and from attending to, and believing on him for salvation; because they find sin in them waiting against them: yea, or because not duly watching and

and warring against it, they have actually sinned and defiled themselves thereby, and made their case such, as that they stand in greater need of his mercy and salvation. Remember we this then, that it is the gracious end of God in sending Christ, delivering him to death, and raising him up again from the dead, and exalting and glorifying him; and the great undertaking and buisinesse of Christ. The great end unto which he dyed, and unto which he now ever lives; that *whosoever believeth on him, should not perish, but have everlasting life.* Look we not therefore upon our selves to see what we are (as thinking to gather encouragement to hope from what we are) in our selves out of him or without him, or as discouraging our selves by poring upon our selves, and the evils in us or befalling us, but mind we only Jesus Christ in all conditions, as the only needfull and perfect way and mean to all true rest and happinesse; as without whom the best are too bad to be saved from wrath and admitted into the Kingdom of God; There being *no other name given under heaven,* either of thing or person, *whereby we must be saved,* but only his. *Act 4. 11. 12.* and in, and by whom the poorest, and meanest, sinfulllest, and unworthiest may and shall be saved, believing on him. And indeed, this Phrase, *That whosoever believeth on him may or should not perish, &c.* Shews both a necessity for the best to believe on him, as implying, that none is sufficient to keep himself from hell and destruction, or to climb and ascend up to heaven and happinesse; but need to be saved from the one, and advanced to the other by him, in taking heed to, leaving and relying on him; and so only, and no other way the wisest, strongest, and most righteous (even by his wisdom, righteousness, mercy and grace) may be saved: and also, that by him, the worst and unworthiest believing on him may be saved and live (such the sufficiency and perfection

section of grace that is in him) through his sufferings, sacrifice & mediation. Therefore I say, neither are we, to lift up our selves in our selves, or in any thing of or after the flesh, to the neglecting him, as if we were therein or therefore *Lords*, and need not *come* or be beholden unto him ; or as if we had lesse need of living in, or depending on him, nor yet so to grieve over or discourage our selves by our unworthiness, or any poverty or sinfulness in, or of our selves, as if the grace in him was too scanty to help or save us. But knowing his sufficiency for all, and freeness and openness to all *cleave* we with *purpose of heart to him*, believing on him, and not fearing. But again,

2. From the description given in the former Observation of this believing on the Son of man, we may further admonish and be admonished. To take heed of resting in a false and pretended believing on him, which is not indeed and in truth the believing on him here signified. A man may think *himself to be something* therein, *when he is nothing*, and so *deceive himself*. And many so deceive themselves (*the heart being deceitfull above all things.*)

1. By taking an external profession of the faith, or of believing in God, and on Jesus Christ his Son, for a real and hearty believing on him. Many *professe themselves to know God*, who yet *indeed deny him*. And many *professe to believe on Jesus Christ*, who yet in their lives proclaim that they neither know him, nor regard him, much lesse have their faith in, and dependance on him. *Tit. 1. 16.* *Not every one that saith to, or of Christ, Lord, Lord, is such a one as believes on him so as to be saved from perishing, and to have or obtain eternal life, or enter into Gods Kingdome.* But they that do the will of God that sent him ; that so believe the Testimony of God concerning him as indeed to receive him for their Lord, and depend on, and obey him. *Matth. 7. 21, 22.* Many this way deceive themselves

selves indeed no evill liver, no fornicator, no blasphemers, no drunkard, no covetous person, or the like, believe on Jesus Christ; however they may say, They believe in God the Father Almighty, maker of Heaven and Earth, and in Jesus Christ his only Son our Lord, for if they did, they might have eternal life, and so enter Gods Kingdom; whereas the Scripture saith, and often assures us, that no such ill liver shall do so. *1 Cor. 6. 9, 10. Gal. 5. 19, 20, 21. Ephes. 5. 3, 4, 5, 6. Rev. 21. 8 & 22. 15.*

2. By taking every such profession of the faith of him, and of believing on him, as in which men preach and professe him, and find some good effects follow thereupon among men, to be the believing on him here spoken of, *Whereas, many shall say in that day, when Christ comes, Have we not preached in thy name, and in thy name cast out devils, and done many wonderful works? To whom yet Christ shall say and professe, I never knew you, depart from me ye workers of iniquity. Matth. 7. 22, 23.* Many may see and say many excellent things of him, as *Balaam* did of *Israel*, and do many things in his name, as *Judas* did, and yet not be believers on him, because not obeyers and followers of his heavenly Counsels and instructions.

3. By taking any zealous way of profession of Religion and care to perform and practise duties for a believing on Christ; whereas there may be much zeal and strictness in profession, and for performing duties, when yet Christ is not known or understood, and his grace not perceived or received, but opposed; much lesse lived and depended on; but the life of mens own hands found and lived upon. As it's said, *Isai. 57. 10.* As the Jews who were zealous for the Ordinances of *Moses*, and the external and lighter matters of the law, were yet ignorant of and neglected faith, judgement, mercy and the love of God, and such like

like greater and weightier matters of the Law. *Math. 23. 23. Luk. 11. 42.* So may it be, and is with many Christians by profession. Many of them that are strict and zealous for outward Observations, Ordinances, Fastings, Prayers, Walkings, Sabbaths; Yea (as *Paul* in his Pharisaisme was) blamelesness of conversation in things commanded for matter of practice among men, and in Religious exercises; yet are void of the true knowledge and faith of Christ, and the great things of his grace, so as not to live thereupon. Many in whom their zeal, and frames and works spring not from faith in Christ, but from other principles, as a desire to be saved, with a thought that they must be so upon the merit or account of their own good works, as is to be seen among many Papists and others: and such may be said to be of works, rather than of faith, and so far from being heirs of eternal life, that they are under the curse; *Gal. 3. 10, 11, 12. Rom. 4. 4.*

4. By taking a faith or dependance partly on Christ, and partly on other things or objects joyned with Christ, as grounds of their hope and confidence to be this believing on him, to which the promise is made, as Christ and the Law; Christ and the Pope, on other men, Christ and riches, Christ and our own wisdom and policy, &c. Thus was it with the *Galathians* in their perverted state, they joyned *Moses* and Christ together, law and faith together, as the ground of their hope, and expectation. *Gal. 1. 6. 7. and 3. 2, 3. and 4. 9, 10, 11.* And such is the evil of men when they make their own righteousness, good frames and doings a ground of their confidence with Christ, and not Christ only the root and spring of all their goodness, and ground of their confidence. And so it's an evil of like nature to trust in uncertain riches, the friendship of this World, the authority and power of man or our own policies (yea it's a sin when but for a comfortable livelihood or

subsistence here, & withdrawing from, or not singly depend-
 ing on Christ, and God in him. *1 Tim. 6. 17. Jer. 9. 23.*
24. Psal. 62. 9, 10. and 146. 3, 4. Prov. 3. 5.
 5. In a word, by taking any reliance on God and Christ,
 wherein the heart is not from the belief of Gods testimony
 carried up to Christ, and God in Christ to depend on him
 and to be guided and governed by him, to be that believ-
 ing on him. Such a reliance and staying upon God with-
 out that dependance on, & submission for guidance to him,
 the Prophets sometimes tax Israel with as a false & deceit-
 ful trust and confidence. *Isa. 48. 1. Mich. 3. 10, 11. Jer. 7.*
4, 5, &c. And all such reliance is false, though it look
 back to what God hath done in and by Christ formerly;
 or to any present testimony of his mercy and goodness,
 which lead to love, and submit to him as well as, and not
 without a heart to expect help from him. For this be-
 lieving on the self of man is a single hearty belief of Gods
 Testimony concerning Christ for as to like, come and seek
 to rest and depend upon him, as the sole, full, compleat,
 and perfect Saviour in all things, and in all cases and con-
 ditions, in all straits and obeying him in his wholesome
 counsels and instructions, and as the full ground and founda-
 tion of our expectation of Gods help and salvation in
 such a way of obeying him. And so He and He only, and
 upon his own account, (that is upon account of what He is,
 hath done, is doing, and is here one with God for us, and is
 made of God to us) is to be believed on. *1 Cor. 1. 3. &c.*
 For all forgiveness, pardon of sin, and justification
 therefrom, as it is said, *through this man is preached to you*
the forgiveness of sins, and by him all that believe are justified
from all things from which they could not be justified by
the law of Moses, Gal. 3. 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29. and he is for us for
 propitiatory through faith in his blood for the remission of sin
 that are past, through the forbearance of God. *Rom. 3. 25.*
 and

and being justified through his blood, much more shall we be saved from wrath. Chap. 5. 9. And in him we have redemption through his blood the forgiveness of our sins. Eph. 1. 7. Col. 1. 14.

2. For all acceptance with God in our access to, and service of him as also all our liberty thereto we have through him. He hath made us accepted in his beloved, Eph. 1. 6. And having liberty or boldness to the ho^y of holies by the blood of Jesus, by a new living way which he hath consecrated through the veil his flesh, and having an High Priest over the House of God. Let us draw nigh with true hearts and full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water let us draw nigh, as believing our welcome, and with full assurance of faith, as in respect of the truth of the faith believed: so also in respect of confident expectation of acceptance, coming with such truth of heart, sprinkling of conscience, and washing of our body as grace requireth and worketh. Heb. 10. 19, 20, 21, 22. And so, our spiritual sacrifices are acceptable through Jesus Christ. 1 Pet. 2. 5. For Christ is made to us of God righteousness. 1 Cor. 1. 30.

3. For all spiritual blessings in heavenly things for our comfortable and acceptable walking with God here in this life, and usefulness towards men. As for instance.

1. For all light and knowledge of God, and understanding in all things. He being come a light into the World, that whosoever believeth on him might not walk in darkness, but see the light of life. Joh. 8. 12. and 12. 46. Psal. 34. 5. He will teach us his ways. Isa. 2. 3.

2. For all wisdom, for making a right and profitable construction and use of Gods truths and providences, and forchusing the good and refusing the evil: and ordering our conversations aright before him and towards others, improving all providences, mercies, chastisements and occur-

rences to the right and best advantage, and acting wisely in all things. *Fam.* 1. 5. *Col.* 4. 3. and 2. 3. *Psal.* 144. 1. *He being made of God wisdom to us.* 1 *Cor.* 1. 30.

3. For all sanctification and holiness. The subduing of corruptions, renewing of our minds, hearts and spirits; and conforming us unto God. *Christ is made unto us of God, holiness, or sanctification.* 1 *Cor.* 1. 30. *Ye are sanctified in the name of our Lord Jesus Christ, and by the spirit of our God.* 1 *Cor.* 6. 11. *Sanctified by the faith that is in us, said Christ.* *Act.* 26. 18.

4. For all strength to walk with God and in his ways, against all discouragements and difficulties; and to bear and indure all troubles and exercises that he orders to us. *I am able to do all things through Christ, that strengthneth me.* *Phil.* 4. 13. *He shall strengthen them in the Lord, and they shall walk up and down in his name.* *Zach.* 10. 13. *Be strong in the grace that is in Christ Jesus.* 2 *Tim.* 2. 1. *who is made unto us of God redemption.*

5. For all peace of conscience, and quiet of mind and spirit, *He is our peace.* *Eph.* 2. 24. *and being justified by faith, we have peace with God, through our Lord Jesus Christ.* *Rom.* 5. 1. *And these things have I spoken, said Christ, that in me ye might have peace.* *Joh.* 16. 33.

6. For all joy and consolation in our hearts and spirits from, and in God. *That ye may be filled with joy and peace in believing.* *Rom.* 15. 13. *By Christ we have access into the grace of God, in which we stand and rejoyce in hope of the glory of God. Yea, we joy also in tribulations — and not only so, but we joy also in God through Jesus Christ, by whom also we have received the atonement.* *Rom.* 5. 2. 3. 11. And so.

7. For all hope in, and confidence toward God, and for the performances of his gracious promises. Thence he is called *our hope.* 1 *Tim.* 1. 1. *Jesus Christ our hope, and Christ in you the hope of Glory.* *Col.* 1. 27. *in believing —*

ye may be filled with hope through the power of the Holy Ghost Rom. 15. 13.

8. For all useful gifts by which we may be fitted to be useful and profitable in our Generation, in that place of the body of Christ, in which he lets us : For it is he who being ascended up on high, gives gifts unto men, distributing to every one according as he will. Ephes. 4. 7, 8, 11.

4. For all supplies also of outward mercies, necessary for our present subsistence here, so as we may seek after, wait upon, and walk with God cheerfully and comfortably, and be useful to and among men. *My God will supply all your needs according to the riches of his glory by Jesus Christ. Philip 4. 19. All the promises of God are in Christ, yea, and in him Amen, to the glory of God. 2 Cor. 1. 20.* And the promises of God are some of them, for the life that now is. 1 Tim. 4. 8. Therefore the living God is to be trusted in through Jesus Christ, and upon his account for all things, which he knows needful for us in this life also, and not uncertain riches. 1 Tim. 6. 17, 19. Whether food, raiment, counsel, courage, health, friends, or what else he may see good for us ; with submission to his wisdom and will ; and so,

5. For outward defence and safety, in our ways and services ; not coveting after, or trusting in mans friendship and defence. *Psal. 146. 3, 4, 5, 6.* So Ezra was ashamed to ask a Guard of the King to secure him in his way to Jerusalem, but sought it of God ; having said to the King, That the hand of the Lord is for good to and with them that seek him ; but his power and wrath against them that forsake him. Ezra 8. 22. And Christ sending out his Apostles, encouraged them to believe on him for safety in his work, telling them ; *All power in Heaven and Earth is given unto me ; and lo, I am always with you to the end of the*

the world. Mat. 28. 18, 20. Let our conversation therefore be without covetousness, and be we content with such things (such things for defence and protection also) as we have; for he hath said, I will never leave thee nor forsake thee; so that we may boldly say, The Lord is my helper, I will not fear, &c. Heb. 13. 5. 6.

6. For Eternal Life, the receiving our Spirits in death. Acts 7. 59. Psal. 31. 4, 5. The resurrection of our bodies from the death, when he appears in glory. John 11. 25, 26, & 5. 28, 29. 1 Cor. 6. 14. & 15. 21, 22. The glory then to be revealed and enjoyed. Col. 3. 4. 1 Thes. 4. 15, 16. Rom. 5. 2. Thence he is in the believers the hope (the ground of their hope) of Glory. Col. 1. 27.

And where he is so looked to and depended on for all these things, and in a word, for all grace and glory; that in the looking to and depending on him, the heart and life is yielded up to him to be ordered, directed and framed by him according to his Word and Will, through the grace brought to us by him, there the believing is right, and such as hath the promise, and shall have the performance of Gods salvation from perishing, and of Eternal Life. And great care is to be taken herein, that we be not deceived with a pretence of Religion, wherein yet the heart is going after, and relying on, or hoping in other Objects instead of Christ, and God in him, or upon other accounts then of the grace in him, or the heart and life is not yielded up to be ordered by him. And surely if in worldly things men are careful not to be paid with Copper instead of Silver and Gold, or to have their Bags filled with Counters instead of current money; and that they have not false and counterfeit Deeds and Conveyances instead of what is good and valid in the Law, for their Estates. How much more should

should we be careful in the matters of our Souls, that we content not our selves with a faith or believing, that is not aright, a *believing in vain* instead of a reall unfeigned believing on Jesus Christ, the Son of man, and the Son of God. Now that we may believe on the Son of man, as the Scriptures have said, and as they approve, and so be preserved from perishing and obtain eternal life the son of man must be lifted up. And so we come to

C H A P. XVII.

The Sixth and last Observation, proposed and spoken to in certain Conclusions, the first of which, in two branches shews the necessity of Gods lifting up Christ in himself, both as to mens believing on him, and as to their being saved and living for ever by him.

Observ. **T**he Sixth and last Observation is, That it is needful and behoveful, to the end, that men may both believe in Christ, and also therein be preserved from perishing, and have eternal life. Therefore also its Gods good will that Christ the Son of man be lifted up as Moyses lifted up the Serpent in the Wilderness.

How that was, we have in some measure seen, & by whom this, and is to be so lifted up, that which remains here to be considered, is, that its necessary and behoveful that he be so lifted up both with reference to mens believing on him at the next end of it: and with reference to their not perishing, but having eternal life who believe on him and in him believing on him, which is the last and Ultimate end and to demonstrate this, I shall briefly lay down and prove two or three conclusions.

Conclusion 1. That the lifting him up both by men up-

on the cross, as ordered of God, and by God himself in his uniting the nature of man in him to the eternal word and his calling him forth to, upholding him in, raising him out of, and rewarding and glorifying him at his right hand after his sufferings was of absolute necessity both as to mens believing on him ; and as to their being saved from perishing, and having life eternal, in believing on him. In which conclusion be two branches:

Branch. 1. That this lifting him up was necessary to mens believing on him, and that is clear, because otherwise he could not have been an Object to be believed on, for any of those things which we need, in order to our salvation and ever-living. For

1. Had he not been made one with the Word; the seed of *David* made the Son of God, he had been but a Creature, and so not meet to be believed on with a divine faith or dependance on him, either for procuring for us; or conferring on us the things pertaining to salvation and eternal life, no meer creature being so to be believed on by us, or able to save us ; nor had he been such a one as had answered the prophecies foregoing, concerning the person in whom we are directed to have our trust, For he in the prophecies is described to be the Son of God. *I wil declare the decree, the Lord hath said unto me, thou art my Son, this day have begotten thee.* Psal. 2. 6. *And this Son is he of whom tis is said, Kiss the son lest he be angry, and blessed are all they that put their trust in him.* verl. 11, 12. *The Son given,* is He that is the mighty God. *Isai. 9. 6.* and if he were not so, he should be looked upon but as a meer creature, and so as a meer medium by whom and by which God extends his mercy and goodness, and not as the extender and procurer of it; we are counselled and sometimes people have been commended for believing the Prophets of the Lord, who were but men indued with the spirit, or gifts of the spirit
of

of the Lord. As it is said, *Believe his Prophets, so shall ye prosper.* 2 Chron. 20. 20. *And they believed God and his servant Moses,* Exod. 14. 31. But not any where to believe on any man that's a meer man, but always in or on the Lord *Jehovah*. As in the same 2 Chron. 20. 20. Where he saith *Believe his Prophets*. He saith, *Believe in* (or on) *the Lord your God*, but not believe on his Prophets. And therefore if Christ the Son of man were not also the Son of God, and God *Jehovah*, he were not a lawfull object to be believed in, or relyed and depended on, for procuring or conferring safety and eternal life; nay, nor for the mercies of this life; much less those which are of that nature, that it's not possible for any that is but a creature, to procure or confer. But we are bid and commanded to believe on the son of man, Jesus Christ. *Believe in God, believe also on me.* Joh. 14. 1. *And this is his commandment, that ye believe on the name of the only begotten Son of God, &c.* 1 Joh. 3. 23.

Had he not been lifted up by men upon the Cross as there appointed of God, and so called forth to, & supported under his sufferings for us, he had still not been an object to be believed on for life and salvation as the son of man, because there could have been none in him for us, but we had been left under the necessity of perishing for ever; the law of God being broken by us, and the sentence and curse of it therethrough falling upon us, & we naked and open thereunto. Under the Law, [the figure of heavenly things, there was scarce any thing purged but by blood, and without shedding of blood was no remission. Heb. 9. 22. Shadowing and signifying the necessity of the death of a sacrifice for our redemption from under the wrath of God, and for the remission of our sins. But no sacrifice of the law could make an expiation, because of the weakness and unprofitableness of them *For it was not possible for the blood of Bulls and Goats to take away sin*; wherefore God rejected them, when

it was said, *Sacrifice and Offerings thou wouldst not have, but a body hast thou prepared for me.* Heb. 5. 6. Which was spoken prophetically of Christ the Son of God, becoming the son of man; signifying the necessity and certainty of his being made a sacrifice and shedding his precious blood for us, to make atonement for us. And indeed if our sins could have been purged or expiated, and redemption obtained without the death of Christ for us, and his bearing, and therein and thereby making satisfaction for our sins, then would his death and sufferings be rendred vain and needlesse, which is horrible for us to think that God would put his own and only begotten son to such agonies, sorrows and death without need for them: as the Apostle implies, when he saith, *I do not frustrate the grace of God; for if righteousness be by the law, then Christ dyed in vain,* that is needlessly. The end of his dying might have been brought about without it, Gal. 2. 21. Some rich man might have redeemed his brother by buying and giving to God a multitude of those legal sacrifices for him, contrary to *Psalm 49. 6, 7, 8.* Yea, and the Apostle by saying, if righteousness be by the law, excludes righteousness by any other means than by the death of Christ: Taking it for granted, that the law was the most absolute way for getting righteousness, that ever was in the World, besides the death and sufferings of Christ; it containing precepts and appointments ordered of God: and if that was insufficient, surely all the riches and honours in the World could not procure it; nor any doctrines or documents of the Philosophers or wise men of the Gentiles, or of any people whatsoever; they being far short of God and his wisdom, in appointing things pleasing in his sight; so that it follows that there was a necessity of Christs death, and of his being lifted up in such sense as we shewed before that he was exalted and lifted up therein; because otherwise he could not have been an Ob-
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ject to be looked to, or believed on, for salvation; because no salvation or redemption from death and curse, and by consequence no eternal life, or lawfull power to give it, could have been in him but by his death and sufferings.

3. Necessary hereto also it was, that he should not himself perish in his sufferings, as to his humanity, but be raised up again; otherwise he could be no object still to be believed on for life and salvation. Because, had he not risen again from the dead, but been lost and perished, therein he could not have been as the Son of man in any capacity of helping us; nor could we have been justified and acquitted from our sins by his sufferings; seeing his body in which he bare our sins was the payment given to law and justice for them; and had not that been raised, the debt had not been acknowledged as sufficiently paid, or to have been sufficient to satisfy justice. Yea, he being our Champion, had he perished in the conflict or combat, and not returned Victor, we had all been routed: as it fared with the Philistines, when *Goliath* was slain by *David*; or rather as it would have fared with *Israel* had *Goliath* killed *David*. *If Christ be not risen, preaching is vain; and our faith is vain, we are yet in our sins.* 1 Cor. 15. 14. 17. Nor could he as the Son of man have been in a case to relieve or help us any further, much lesse to keep us back from perishing and give us eternal life. For from a person dead, while dead, what help can be expected?

4. Nor could he be an Object to be believed on, or we have had any ground to believe on him for procuring for us further grace or dispensing it to us for preserving us from perishing in the second death, or for directing & leading us in the way to, or bringing us to the injoyment of eternal life, if he had been only raised to live as a private person, or in a mean condition as before on the earth again, without being exalted to Gods right hand, and in-

vested in the nature of man, and as the Son of man with those Offices of the great Prophet and Apostle, and High-Priest of our profession ; the great King of Saints and Nations, and Lord of all creatures. If he had not been glorified with the glory of God, and filled with his fulnesse. *If he had been here on earth still, he should not have been a Priest, seeing there were Priests that offer gifts according to the Law.* Heb. 8. Nor would the comforter have been sent to his Apostles and servants, seeing it behooved him to present himself to God as the perfect sacrifice, and become the great High-Priest, even in the Heavens themselves, appearing in the presence of God for us, and making intercession for transgressors, and for all that come to God by him ; that he might purge the Heavens themselves from the effects and cries of our sins there : and sprinkling the vertues of his precious blood there, in the presence of God, make an atonement, and obtain and receive the holy spirit for us to shed forth upon us, and to remove the guilt of our sins from before God, that it might be dispensed to us to lead us into his truth. *Joh. 16. 7. & 14, 16, 17. Heb. 9. 24, 25, 26. Act. 2. 33.* And so as the great Lord and King command deliverances, honours and blessings to us, we could not have him as an Object to look to, to forgive us our sins, to give us the holy spirit to support our spirits, renew our natures, guide us to death, raise us up from death and give us the Kingdom ; if he were not impowered to do all these things, and all things else for us, our faith in him for all these things would be otherwise in vain. But now being in all things before-mentioned lifted up ; made the Son of God in the nature of man, delivered up to death for our sins, as a ransom and atonement for us ; and therein supported and accepted, and therefrom raised and revived, exalted to Gods right hand, and there glorified. He is a compleat Object of faith to be believed on ; being every way

way able to help and save us. One, who in his death and Resurrection hath delivered us from perishing in the first death or judgment for the first offence, and as exalted at Gods right hand, able to save us also from the wrath to come, and so from the second Death, (and so he will all that come to God by him) through his exercise of his glorious Office of High Priest with God for us, and of his Prophetical and Kingly Offices towards all men; and especially those that believe, and of his Lordly authority over all Creatures in Heaven, Earth and Hell, for our behoof and benefit, and to give Eternal Life to all of us that believe on him, being a person also both willing and faithful, as his ready undertakings and sufferings of such things for us, evince; and as his glorious Offices to such purposes put upon him, and received by him in a sense enjoyne or require of him.

I might add hereto, that as all this exaltation, and lifting up of the Son of Man, was necessary to render him an Object to be believed on: So was it also necessary for the discovering him to be such an Object, which is necessary also to the begetting belief on him; for God being true, and one that could not lie, could not, nor would not have discovered that as an Object to be believed on that were not such, his making peace was the ground as well as the matter of his preaching, in preaching, Peace. Nor could there therefore have been any sending forth of the Spirit with such a discovery, to inable and move to believe it. His personal lifting up in those ways and particular, being the foundation of all the rest; nothing of the rest could have been without that; but I only hint it, and pass to the second Branch.

Branch 2. That his being so lifted up and exalted in those real Acts done to himself, as is before mentioned, was necessary for his saving us from perishing, and for his giving us Eternal Life in believing on him, and this is evidenced both in what is said before in the fifth Observation about the way of his saving us from perishing, and our having Eternal Life, and also in what is said on the former Branch. And indeed this evinces it in general, and as to all the particulars included therein, that that being Gods *grand design* in giving him, as the next Verses shew ; [*God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have Everlasting Life ; for God sent not his Son into the world to condemn the world, but that the world through him might be saved*] yea, and of his lifting him up, as this Verse saith, [*That whosoever believeth on him should not perish, but have Eternal Life*] it follows, that either these things before mentioned, were necessary to be ordered and done to him to those ends, or else those ends might have been otherwise brought about ; and so they were ordered and done to him needlessly, and in vain ; which would impose upon the infinite wisdom or goodness of God, and imply that which neither may be conceived, nor conceded or granted ; *For if there had* (saith he) *been a Law* (and by consequence any other way) *that could have given life, doubtless Righteousness should have been by it.* Gal. 3. 21. But besides, that all these things were necessary to be ordered and done to him for his saving us from perishing, and giving us Eternal Life, may be seen also by induction.

For his being taken into unity of person in the Divine nature that was necessary to his saving us from perishing in the first Death ; for otherwise his power and ability, his worth and excellency would have been too small.

small to have done and suffered what was needful for our Redemption therefrom, and for Gods acceptance as sufficient thereunto. It was the work of an Infinite and boundless strength, such as the finiteness of a Creature, or meer man could not reach unto, to stand under, and bear upon himself the weight of mans Sin and Death, and by bearing to overcome them, and to satisfie Gods justice for the sin, and abolish the death, required a Sacrifice of an infinite merit and worth, no meer man had either strength or worth enough for such a thing, not strength to endure and overcome such agonies and death; nor worth to be taken for a sufficient ransom or price of Redemption for all men, no nor for any one man; for *no man* (that is but a man) *can give to God a ransom for his Brother, a price to God sufficient for him, that he may not see death.* Psal. 49. 6, 7, 8. *But the Lord (Jehovah, He that is God also) will Redeem my Soul, saith David, from the band or power of Hell, or of the Grave; for he will receive me,* Verse 15. Nor can any meer man or Creature be able either to raise up the body out of the first death and Grave, or to deliver or preserve us from the second death, that we should not perish in that; for he that would preserve from that, must have virtue in his Sacrifice, to take away by obtaining for us, and dispensing to us the pardon of our following sins committed by us in our own proper persons against the light and truth of God, and prevail with God for Grace and Spirit to be given to us, and give it to us too, to inlighten, inliven, and raise from Spiritual death; discover the evil of sin, and the deceits of Sathan, so as to enable the Soul to see and avoid them, and obtain and give grace for repenting of any such sins, and forgiveness of them thereupon, and for renewing the Heart; yea, he must be able to deliver from the power of Sathan, and his policy, or else he cannot deliver from perishing, either

either from the way to life, or in the second death in the end, as the issue of perishing from the way. Much less can any meer Man or Creature be able to give to us, or possess us of Eternal Life; because to that it's requisite, that the doer thereof obtain for us, and give to us the Spirit of Life, and power from God to quicken and enliven us to hope in, and love God, and there-through to be Holy to God, and preserve in that holy state against all Oppositions and Enemies; yea, and to raise the dead, and possess them of the everlasting Kingdom, and the fulness of God, and of Divine joys and satisfactions therein, which be works of Omnipotency, agreeable only to Divine Nature and Majesty.

2. For his being called forth to, and suffering death for us, the necessity thereof we have seen before in order to our salvation. We must have perished in the first Death and Judgment, had not he endured it, and given himself the ransom for us; much less could he have offered up himself a spotless Sacrifice through the Eternal Spirit, to make a purgation of our sins, and obtain Eternal Redemption for the taking away the following sins, committed by us against the Grace and Mercy of God, exercised towards us, and extended to us in our several persons, and making reconciliation for us; nor could there have been an improvement of his Sacrifice, by making intercession or mediation for preparing us for, and bringing us to Eternal Life. Indeed there could have been no sins of that nature last mentioned, and therefore nothing to save from them, nor any Oblation or Offering of himself, had he not suffered for his offering himself, supposes a suffering first. *Heb. 9. 24, 25, 26.* And therefore without this, that would have found no place; nor any thing that follows thereupon unto Eternal Life; for which no Roome had we perished in, and never been raised from the first death

3. And without his Resurrection, neither had the Redemption from the first Judgment been perfected; that Death had not been Abolished or Evacuated, and he that had the power of it destroyed, nor the Resurrection from it obtained. Much less could he have received in the Nature of man any power or authority to mediate with God, and work in and with men, in order to the preserving the Sinners from perishing, or for the obtaining and giving to any, or bringing them to Eternal Life. These being the works of a living, not of a dead Person.

4. Nor could he have appeared for us as the great High Priest, in the presence of God for us, in the Holy of Holies, upon the Mercy Seat and Cherubims of Glory, set down on the Throne of Majesty on the right hand of God, unless he had been Exalted with Gods Right Hand being raised again. And without that he could not have sent forth the Holy Ghost, and given Gifts to men for making him known; nor mediated with God for men, that their Sins might be forgiven, their Consciences purged, their Hearts purified, and so they prepared and fitted for, and brought by him through the Resurrection of the Dead, and by his just Doom and Award as the great Judge of all unto Eternal life.

Yea, in a word, seeing it is his being every way perfected through his sufferings, and so being made the Author of eternal Salvation to all that obey him, that renders him a meet Object to be believed on, and affords sufficient ground thereto. That which was needful to render him an Object to be believed on, must needs be understood also to have been needful or necessary to his preserving from perishing and giving eternal life to any: For if he be able to preserve from perishing, and to give Eternal life without these things, then would he also without these

these things be an Object meet to be for them believed on. And so what was said on the former Branch, proves the truth of this also.

C H A P. XVIII.

Another Conclusion proving the necessity of his being Lifted up by way of Demonstration to men, by God and men, both unto mens believing on him, and abiding in that believing,

Conclusion 2. **T**He lifting up of the Son of Man by way of Declaration of his Worth, and Excellency, and Commendation of him to men, rendering him Glorious, and an Object worthy and fit to be believed on, for Life and Salvation is Necessary to the begetting and furthering distinct and explicate Faith, or belief on him in order to their attainment of Salvation and Eternal life by him.

This I shall speak to in two Branches, either of which is also evident and manifest.

Branch 1. Necessary it is for mens believing, that he be so lifted up by way of Demonstration, for necessary it is for mens believing on him that they know him, and understand good ground and reason for believing on him. For Faith or Believing is not only an Act of the Heart, and will closing with an Object, coming to, seeking help of, and relying and trusting upon it for that help, but also of the understanding. Such an Act of the Will aforesaid as proceeds and springs from the understanding, Discerning and Perceiving, good reason and ground for what it doth therein, as may be seen in what

what was Noted in the Acts, and things included or contained in believing on him, and as may be seen in what both the Prophet *David* saith, in saying, *They that know thy Name will trust in thee*, Psal. 9. 10. And in what our Lord *Jesus Christ* saith, in *John* 6. 44, 45. *That no man can come to him* (namely to seek and help, and Salvation in and from him, believe in him, and depend on him for it) *except the Father that sent him draw him*: And that that drawing is by the *Fathers teaching*, so as that *Whosoever hears and learns of him comes to Christ*: For Hearing and Learning of him, pertains to the right informing of the understanding in the things Taught; as also in that its said, *Faithcometh by hearing, and hearing is of the Word of God*, Rom. 10. 17. Only here it is to be minded, that we speak of *Explicite Faith*, or *Actual Believing*; and not of an *Implicite Believing*, or of Gods gracious Imputation of Faith to Children, or the like, excepting them in their not Acting against, as if believing on him. For certain it is, that the actual Faith that is by hearing, is such as proceeds from an information of the Understanding, and so an apprehension of some good cause or reason to Believe the thing informed of, and in or upon the Object commended to us in such Information. Clear it is that no man believeth on any thing, or Person, for any help, or good to be received there-from; unless he apprehend there is Ability and Probability of finding help or good from it. Now no man can come to or believe to find such great effects as preservation from Destruction, Misery and Wrath, deserved by our sins, and threatened of God to us because of them, and a being raised up from Death and Grave, to eternal Life and Happiness, from an ordinary man; that nothing differs from another, but is in the same state of Sin and Death; and of the same Infirmary and Impotency with others:

Nor from an ordinary Prophet, or good man, that is also and confesseth himself a sinner, and subject to like Passions with others, and standing in need of Gods Salvation for himself as well as others; much less from any man appearing, and traduced, and judged by others (and they also Persons of great Repute with men for Wisdom and Piety) to be not only an ordinary man, but also a Workman, or greater Sinner than many other men. And yet so was the case with our Lord Jesus, the Son of Man (in respect of these last Expressions) for he in his appearance nothing differed from other men being born of a Woman, growing up by degrees in Stature, Wisdom and Favour, as others, and subject to like infirmities of Humane Nature, as Hunger, Thirst, Weariness, Sadness, and therefore also Eating, Drinking, Sleeping, Resting himself as others; and so found in Fashion as a Man, and in the Habit of Men, of other ordinary Men; nay, below most men, being poor as to his Parentage, Education, and Injoyments, not having whereon to lay his Head, *Mat. 8. 20.* Yea (though not confessing himself a sinner personally yet) reprehended, and traduced as a sinner, *John 9. 24. A Wine-bibber, and a Glutton, a Friend of Publicans and Sinners. Mat. 11. 19. A Sabbath-breaker, a Samaritan, and one that had a Devil, and acted in his extraordinary Miracles by the power of the Devil, John 5. 16. 18. and 8. 48. and 9. 16. Mat. 12. 24. A Deceiver, and Seducer of the People, and a Blasphemer, Joh. 7. 12. & 10. 33. Mat. 27. 63.* And therefore impossible it was that any man should come to him, and believe on him, for so great things as Salvation from Sin and Wrath, and for Eternal life, unless he was some way lifted up and commended as a Person far beyond and above that outward Appearance and Opinion of him. Nor however he might be lifted up and commended to
men

men by either Spirit or men, yet unless those commendations of him should be true, though they might beget a believing on him (for even such as have been indeed Deceivers and false Christs, have through some false Prophets commendations of them, or their own pretensions and boastings of themselves, been believed on by men, as is implied also, *Mat. 24. 5. 23, 24. John 5. 43.*) yet the believing on him in such case, could neither be Divine nor profitable to Salvation. But here the commendations necessary to beget a right and Divine believing on him, and to nourish it, are and must be true, and those effects are worthily expectable from him, as we have seen in the former Proposition and Conclusion. And it was necessary that such commendations should be given him by such as rightly knew him (for none other could indeed rightly commend him) and none knew him fully but God his Father (as it is said, *No man knoweth the Son, but the Father, Mat. 11. 27.*) And his holy Spirit which searcheth all things, even the deep things of God, *1-Cor. 2. 10, 11.* And himself, who knew whence and what he was, *John 8. 14.* And therefore it was necessary, that these in the first place should exalt and lift him up by their Testimony, and Witness of him unto men. And so (as we see before) the Father bear Witness to him, *John 5. 32. 36, 37.* And he Testified of himself, *John 8. 14. 18.* And the Spirit bear Witness of him, both in the Scriptures, *John 5. 39.* and by and in his miraculous Gifts and Operations, and the mouths of his Messengers and Instruments, by whom he chose to speak, *John 15. 26, 27.* and *16. 13, 14, 15. Heb. 2. 4. 1 John 4. 6.* It was necessary, I say, that by these he should be Demonstrated and Lifted up above what he otherwise appeared to be, & above what men of themselves apprehended him to be, and all that have apprehended or do apprehend of him

him aright, are and have been begotten and brought to those right apprehensions of him, by the Testimony of Gods divine Teaching. Whence it is said to Peter, confessing him to be *The Christ, the Son of the Living God, Flesh and Blood hath not revealed this unto thee, but my Father that is in Heaven.* Mat. 16. 17. And to the Jews, murmuring at him, *No man can come to me, except the Father which hath seen me draw him.* And to the Disciples, *No man can come to me, except it be given him of my Father,* John 6. 44. 65. Which Gift is given in and by his Teaching and Demonstrating him, Vers. 45. And, *No man can say (that is knowingly and heartily say) that Jesus is the Lord, but by the Holy Ghost,* 1 Cor. 12. 3. But forasmuch as God is pleased ordinarily to Speak by men (his immediate and audible speaking after the manner of God, being unbecomable to men) to which purpose he hath Revealed himself to men, by Dreams, Visions, Angels, and by his Word ordered by such ways to men, whereby he made them Wise men and Prophets; and last of all by his only Son made the Son of man, hath given forth his Word, and the knowledg of it, and the Holy Spirit with it, to open it to them, and fit them to declare it to others; therefore as such ways of giving forth his Word, and the knowledg of Christ to men was needful and necessary for Lifting him (the Son of man) up, that they might believe on him: So also the Witnessings and Declarations of such men, that by Christ and his Spirit, and by such other Ways and Means as God formerly made use of, were fitted for it, were necessary for the holding him forth, Commending and Lifting him up to other men among whom they are, and to whom God sent them; and so it was necessary there should be the Ministry of men, even of the Prophets and Apostles, to Commend and Lift him up to men: And they being

being Dead and gone, though their Words as to the main and substance of them be left still with us, in which they have Lifted up, Praised, and Commended him in their faithful Declarations and Expressions, of what by Divine Inspirations and Teachings concerning him they knew, and those their Declarations are needful to be minded by us. Yet forasmuch as all cannot Read their Writings left to Posterity, nor all that do Read them, do know or understand them, or what is said or signified in them; therefore needful it is, not only that some men should be helped to Read, but also that some by the help of Gods Spirit (which is the Spirit of Wisdom and Understanding, or Revelation in the knowledg of Christ, and opens his Words and gives understanding, *Joh 32.8. Ephes. 1. 18, 19. Prov. 1. 23.*) in such means as he is pleased to make use of, and breath in, should be helped to understand them, and be gifted to declare their understanding of them, and the knowledg of him according to them to other men, that they also may hear and believe on him through the help of the same holy Spirit, going along with the Instructions given them. And so he being ascended on high, gave Gifts to men, and he hath given, as some Apostles, some Prophets, so also some Evangelists, or Gospel Preachers, some Pastors and Teachers, for perfecting the Saints for the work of the Ministry, for the Edifying the Body of Christ, till we all come in the unity of the Faith, and acknowledgment of the Son of God to a perfect man, *Sec. Ephes. 4. 7, 8, 11, 12.* And it was needful he should give such Gifts to men, to the end that he might be Lifted up by men in the Exercise of them. Yea, and that they be faithful to men, therein making in the great Business, Work, and end of all their exercise of their Gifts, and so of all their Ministry and Conversation, to Lift up and Magnifie the Son of Man, to glorifie

glorifie Jesus Christ our Lord; by and from whom they have all their said Gifts, and all their Mercies and Injoyments bestowed upon them, *Heb. 13. 7, 8. 2 Thes. 1. 12.* Yea, and of all that know and believe in him, to confesse him with their Mouth, and magnifie him both in Word, and Work, calling in others to him: And so it's said, *The Spirit and the Bride, say come; and let him that heareth, say come. Rev. 22. 17.* And this Witnessing to him, and Lifting him up; as the Son of God, the Christ, the Saviour of the World, the Lord, the Ransom of our Souls, who hath given himself the Ransom, or Price of Redemption for all; the Testimony in due time, the Reconciliation, and Reconciler, the Propitiatory or Mercy Seat, through whom God doth cover the Sins of men through Faith in his Blood, and the Propitiation for our sins, and for the sins of the whole World: The Peacemaker, and Peace between God and man, and between men and men: The great Prophet and Apostle, Light and Leader of men into the Truth, true Knowledge, Faith and Worship of God, the great High Priest over the House of God; the Mediator of God and man, that makes Intercession for Transgressors, and for all that come to God by him; the great King of Saints and Nations; the Procurer and Giver of Remission of sins, and of the Holy Ghost, and of all Spiritual Grace and Blessing; the great God and our Saviour, who hath the Fulness of God; yea, all the Fulness of the Godhead dwelling in him Bodily; and hath the Government of all things committed to him, so as he hath all Power and Authority over all things in Heaven and Earth, and hath the dispose of all Mercies for this Life and that to come, Spiritual and Corporall; the only Way to the Father to be worshipped by us, and from the Father to Convey all Grace and Blessing to us; the Resurrection and the Life,

yea,

yea, the All: I say, the lifting him up as such a one, is exceeding useful and behoveful, yea, necessary for begetting in mens hearts an exceeding high apprehension of him, so as to render him precious to them, more precious then *the fine Gold of Ophir, or the Mountains of Prey,* and to lead them to *account all things loss and dung for the excellency of the knowledg of him;* and so to come to, and believe on him. And though in all Ages, nor in all Places there hath not been given forth a like Express and full Testimony of and to him, as there is given in these Ages and these Places wherein we live, having the Testimony of the Apostles, and of the holy Spirit by them; nor where we have that, is there in every one the same fulness of understanding, firmness of belief, and clearness of declaration of what is said and contained therein. Yet this in the fulness of it, and all that is in it, is very needful and behoveful for bringing men in to believe on him explicitly and firmly, against (and because of) all the oppositions of the Devil and evil Spirits, and of the reason and wisdom and stubbornness of the Flesh, and carnal Heart, and the course and principles of the world tending to keep men therefrom, as to mens more distinct, full, and comfortable exercise of Faith in him. Indeed, as it is not of absolute necessity to Salvation and Eternal life, that every one have the same fulness and comfortable exercise of believing; so also neither is it of absolute necessity that they have every one the same clearness and fulness of understanding, and perswasion of the commendations pertaining to him. Yea, as to Gods power to save men through him, I cannot assert a necessity of a distinct knowledg of the Name and particular Acts of Christ at all (for doubtless many who died before his Incarnation, and had no distinct knowledg of his Person and personal Acts in the flesh were saved, as well

as many Infants and others since) But yet generally needful it is that he be so far Lifted up and made known, and there-through that the heart be so far perswaded of his Being, Fulness, Power, Excellency, Sufficiency, as that the heart see him the only excellent and sufficient Object of Faith and Confidence, the only powerful One to be looked to, and hoped in by us, or else he cannot be distinctly believed on to Salvation, and Life everlasting: *Where there is no Vision the people perish, but* (where there is so much as that people may see the Law and Doctrine of Christ, or the Mind of God concerning them through him) *he that keeps the Law is happy.* Even that of the Law, that concerning him, or by and through him is made known, *Prov. 29. 18. with Rom. 2. 26, Acts 10. 34.* And where men have the clear knowledg of him to declare to others for their helpfulness in believing on him, and they conceal it from men, woe to them for so doing; *1 Cor. 9. 16.*

Br. 2. As the Exalting and Lifting up of Christ by way of Declaration of him as aforesaid, is necessary for mens believing on him for Life and Salvation at the first, and further then he is made known in his Being and Excellency, no man can have any Faith in, or belief on him: So this is necessary also to the abiding and growth in him, and recovery of the Back-sliders to Faith in him again, that he be still and always Lifted up and Magnified in the Eyes of men, even of those that have begun to believe, or have formerly believed on him. For if by any means, the Lifting of him up, and the Preaching and praises of him being withheld or neglected; the Serpent soist in high thoughts of some other thing or things, as better and fuller then he, or as necessary besides him, and the Grace, in and by him for our Life and Salvation, or for our Welfare and Happiness either here

or hereafter, so as the thoughts or mind be corrupted from the simplicity in him. And he begin to appear or be looked upon as less, Full, Precious, and Desirable the soul is in present danger to be withdrawn from him and be gone; ceasing to believe and depend on him, or to do so singly and rightly for the Salvation and Life that is in and by him; which occasioned the Apostles godly jealousy of the Corinthians, lest by any means as the Serpent beguiled Eve, their minds should be corrupted from the simplicity in Christ, 2 Cor. 11. 2, 3. and so they should fall from the sincerity and steadfastness of their believing. And where there is a decay and danger of falling off, there can be no expectation or possibility of present growth, and going forward in the Believing: nor can any thing possibly recover the decayed and backslidden soul to its believing again, but the undeceiving the soul, and so purging out of it those low and unwholesome thoughts and apprehensions it hath sucked in of Christ, to the poisoning of it from its believing on him; and how can that be done but by a fresh and more convincing Discovery of the Excellencies and Perfections in Christ, or the truth of the Testimony of God concerning him, formerly doubted of or rejected by the soul in its departing from him? Therefore we find the Lord and his Apostles lifting up of the Son of Man, not only to and for the drawing in men to believe on him. But also,

1. To preserve them in the Faith; and so to keep them from withdrawing and falling from him, and to hearten them to abide in him, and continue and go on in their believing on him. Thus our Saviour himself to instruct and strengthen his Disciples to abide in him, sets before them his own Excellencies, as the true Vine; and the Priviledges and Benefits they should derive from him, in abiding as Branches in him, John 15. 1, 4, 7, 8. The Apostle

Apostle Peter too thought it needful for him, to put the Believers in remembrance of the Grace in Christ Jesus: As how, Through the knowledge of him all things are given us, pertaining to Life and Godliness: And that they were no cunningly devised Fables that were Preached to them by them, concerning the Power and Coming of the Lord Jesus: and put them upon taking heed to the Words of the Prophets, and commandments of the holy Apostles of our Lord and Saviour Christ Jesus: Of whose coming again, and faithfulness to perform his promises therein, he also minds them that they might not be Led away with the error of the wicked, and so fall from their own stedfastness, 2 Pet. 1. 3, 4. 16. 18. and 3. 1, 2 10. 14. 17. So also the Apostle John to perswade to abide in believing on Christ, sets before the Believers what a one Christ is, and the great Grace in him, and the Testimony of God concerning him, 1 John 1. 1, 2, 3. 9. and 3, 1, 2. 24, 25, 26, 28. and 5. 10, 11, 12, 13. That knowing they have eternal life in him, they might believe: That is, go on to believe on him.

2. To perswade to and promote growth in their believing on him, that they might be rooted and grounded in him, and be established in the Faith, abounding therein with thanksgiving: and that they might grow in Grace, and in the knowledge of Christ. See to this purpose, Col. 2. 2, 3, 4. 6. Ephes. 1. 17, 18, 19. and 3. 8. 17, 18, 19. and 4. 16. 2 Pet. 5. 6. with 3. 18. and many other places.

3. To recal and recover such as began to decline, and turn aside from him to other things, and so as the Apostle Peter wrote the things above mentioned, to secure from declining after false Teachers, 2 Pet. 2. 12. &c. So the Apostle Paul understanding that the Galatians through some false Apostles, lifting up Circumcision, and

and the Observation of *Moses Law* as necessary to Salvation, thereby obscuring and darkning of the Grace in Christ, were greatly indangered, insomuch that he was afraid he had bestowed on them labour in vain: To preserve and restore them, makes it his business to lift up, or set forth Christ and the Grace in him, so *Travelling in birth again till Christ might be formed in them*, Gal. 1. 4. 6, 7. and 3. 16. 20, 21. and 3: throughout, with 4. 4, 5. 11, 12. 19. and 5. 2, 3, 4. Even as Christ also for recovering the Angels, of the Churches of *Ephesus, Sardis, and Laodicea*, to their first Love, Life and Zeal, sets himself before them, and wishes them to remember whence they were fallen how they had received, and heard, and counsels to buy of him Gold tried in the fire, &c. All which implies a need of continuing to lift up to the Son of man to the preserving in, promoting of, and recovering to the believing on Christ. So also the Apostle Paul for recovering some of the *Corinthians* from their denial of the Resurrection, as also to preserve the rest in the belief of that Article and dependance on Christ, for the Benefit included in it, and promoting all their steadfastness and growth in Piety and good Works, minds them of the Gospel fore-preached to them by him concerning Jesus Christ his Death, Burial, and Resurrection, his answering and giving us Victory over the Law, Sin, and death, &c. 1 Cor. 15. 4. 58.

C H A P. XIX.

Two other Conclusions shewing the Fulness and Sufficiency of this means, for begetting and preserving in the Faith of Christ, and for bringing to the Salvation and Eternal life to which it is appointed.

WHen two things are so ordered and disposed, one for and toward the other, as that one be the way and means to the other, and that other the end whereto that way and means is directed, in case that which is the means to the end be some rare, singular and costly thing; it may be supposed that when such a means is made use of for and towards that end there was some necessity for it, either as to the absolute or at least the most excellent attainment thereof, as well as also that the end to be attained was of great usefulness, excellency or necessity. But much more is it requisite in such a case, of the excellency and necessity of that which is the end, that what is ordered as the means, should be apt, proper and sufficient for the attainment of that end; for otherwise the means would be useless or in vain, and therefore I here add. That

Conclusion 3. The lifting up of the Son of man in the sense aforesaid, is a full, perfect, proper and sufficient way or means for prevailing with men (in their giving up or attending to it) to believe on him, and for preserving and increasing the Faith of those that do believe.

I put in that parenthesis, in their giving up or attending

ing to it, because Faith is of hearing; where men stop the Ear, and close the Eye, and harden the Heart, lest they should see with their Eyes, and hear with their Ears, and understand with their Heart: There is no marvel if under the most excellent means they be not converted and healed, or believing follow not. Yea, and where there is no taking heed to the things heard, that they slip not out: No marvel if the believing begun be so far from increasing, that it come to nothing. The aptness, fitness and perfection of a means is sufficiently evidenced, if being duly applied it produce its effect. No man judges a Medicine unfit or defective, that cures not the Malady without using or applying it, if but set in the Window, looked on with the Eye, or taken in the hand, yea, or but tasted and spit out again it heals not the Distemper: If it fail not to heal when ever duly applied, its an approved Medicine, and may have a *Probatum est* written upon it. The waters of Jordan were manifested to be an apt, proper and sufficient remedy for Naamans Leprosie, in that it healed him perfectly upon his seven times washing in it, though had he either gone away in his rage and not washed at all, or washed but four or five or six times in it, and not seven times as he commanded, his Leprosie had not been cleansed. The like we might say of the Brazen Serpent that healed in being looked upon, though its bare setting up, or being felt on, would not have done it. Now that to such as give up and attend to the Gospel, its a means of begetting, preserving and increasing Faith, it may be thus evidenced.

1. In that its the way that God hath appointed; and its to be certainly believed that what God orders, is, and must be proper and sufficient for the end whereto he orders it, his work being perfect; and all his Ways judgment, Deut. 32. 4. We may not so injure the infinite Wis-

God

Wisdom and Goodness of the only wise God, who is Love and Goodness it self, as to think that he would direct his Creatures to improper or insufficient means for their attaining the most excellent and necessary end; as if he either could mistake himself, or would impose upon and delude us. Now that this is the means of his appointing, is evident in this, that the Gospel was ordered by him to be Preached: *For the obedience of Faith in all Nations*, Rom. 1. 5. and 16. 26. And that it *Pleased God by the foolishness of Preaching, to save them that believe.* To whom also it is *the Power of God* for that purpose, Rom. 1. 16. 1 Cor. 1. 21. Even to save them from unbelief and disobedience. Yea, its called the Word of Faith, Rom. 10. 8. both as its the Word that is to be believed, and as it begets and nourishes Faith where entertained. As also the *Preaching of the Cross*, is said to be *the Power and wisdom of God to the called* (to such as obey the call) both to lead and strengthen them to, and direct and uphold them in believing on Christ and God by him, 1 Cor. 1. 22r 24. As also it is that *Faith* where-through the Believer is *kept by the Power of God, to the Salvation ready to be revealed in the last days*, 1 Pet. 1. 5.

2. In that in and by it all things are given us of God, pertaining to Life and Godliness, both to quicken to and in believing and preserve in it, and lead out to the right worshipping of God in the exercise of it, 2 Pet. 1. 3. as to say,

1. A discovery of all such things or Objects, as may move the heart to imbrace Christ, and preserve it with him, taking it off from all other things. For therein is declared as was also noted before.

2. The excellency of his Person, that there is none like him for us to believe on, he being *the Son, the only begot.*

begotten Son of God, one with God; yea, God over all blessed for ever, Amen, John 1. 1, 2, 14. and 3. 16. Rom. 9. 5. One by whom and for whom all things in Heaven and Earth were Created and made, and are by the word of his Power upheld, Col. 1. 16. Heb. 1. 2, 3. One that was in the Form, and hath the Riches and Fulness of God, Phil. 2. 6, 7. 2 Cor. 8. 9. And therefore one mighty in Power, Wisdom, and Fulness, for performing his undertakings for us to save us, Isa. 9. 6.

2. The greatness of his Love and Grace toward us, in coming forth from his Father in the fulness of time, to seek and save us; to that purpose emptying himself of all his Riches and Glory, and taking on him the form of a Servant, the fashion of Men; yea, bearing our Iniquities on his Body on the Tree, becoming poor, a man of Sorrows and acquainted with Griefs; yea, made sin and a Curse for us, to redeem us from sin and Curse, and to enrich, bless and make us Righteous; to that purpose Dying the accursed and shameful Death of the Cross for us, Gal. 4. 4. and 3. 13. Phil. 2. 7, 8, 9. 1 Pet. 2. 24. 2 Cor. 8. 9. Isa. 53. 4, 5, 6. 2 Cor. 5. 21. Which may persuade us of his willingness to save and bless us.

3. That all this was done to him, and suffered by him for the World, the whole World, for all and every one, and not only for some few, out of love to the world, and Grace to every one, God being *not willing that any should perish, but that all should come to Repentance, and so to the knowledge and acknowledgment of the Truth, and to be saved,* John 3. 16, 17. and 12. 47. Rom. 5. 18. 2 Cor. 5. 14, 15, 19, 20, 21. 1 Tim. 2. 4, 5, 6. Heb. 2. 9. and 4. 9, 10, 14. Ezek. 33. 11. 2 Pet. 3. 9. 15. And so reaches to, and includes every of us.

4. That all this he did by the Will and Appointment of God his Father, in Obedience to and in Union of

mind and will with him, and therefore with his Likement and Acceptance, who sent him, gave him, made him of a Woman, and under the Law; yea, made him Sin and a Curse for us; laid upon him the Iniquities of us all, pleased to bruise him and put him to Griefs, and made his Soul an offering for sin; upheld him in all, and was well-pleased with him, and therefore also bare witness to him in both Life and Death, but especially in Raising and Exalting him, as was formerly shewed: For He raised him from the Dead (it being indeed impossible that he should be held of Death, Acts 3. 24.) and gave him Glory, that our Faith and Hope might be in God. He delivered him for our Offences, and raised him again for our Justification; and did all things needful and abundant to him in Glorifying him, that he might be our Saviour, the Author of eternal Salvation to all that obey him, John 3. 16, 17. Gal. 4. 4. 2 Cor. 5. 19, 21. Gal. 3. 13. Isa. 53. 5, 6, 10, 11. and 43. 1. Rom. 4. 25. 1 Pet. 1. 21. Heb. 5. 9. For (as,

5. It is also declared in this Doctrine) He being such a Person in himself, who did and suffered such things, and doing and suffering them for us all by the will and appointment of his Father, and in Union of will with him; his said Abasement, Sufferings, and Death, were accepted and owned of God, as (and so are) a sufficient Ransome or Price of Redemption for all. Both for freeing all from perishing in and under that Death and Condemnation, which came upon all in the first Adam, and for his Transgression (out of which therefore all shall at last be Raised up by him) and also for Freeing, Discharging, and Delivering from Curse and Death eternal, upon the account of their personal sinnings against the Law, Goodness, and Grace of God in and through him, all or any that upon Convincement thereof in the day

day of Grace, heartily repent and turn to God by him. Yea, of such Value and Force was and is his Obedience and Righteousness therein with his Father; that upon account and in the virtue thereof, he is both the Propitiation for our sins, that believing, have him our Advocate with the Father, taking away our defects, sins and failings from before him, so as we walking in the Light as God is, therein we have fellowship with God, and God with us, and his blood cleanseth us from all sin; yea, if through temptation sinning, we confess it, he is here-through just to forgive us, and to cleanse us from all unrighteousness. And also he is the Propitiation for the sins of the whole world. So as he obtains here-through a day of Grace and Patience towards them, and keeps off destruction therein from them; and obtains the holding open, as it were, of a door of Repentance to them, and a Readiness in God to accept of any of them in heartily repenting and turning to him. Yea, he here-through obtains all that Goodness, Bounty, Long-suffering and Patience towards them, which is afforded them; with whatsoever Calls, Counsels, means of Repentance and Grace, with Dispensations and Operations of the Holy Spirit, to Move, Lead, Excite, Provoke, and strengthen to Repentance and Faith, are afforded to them that they might be Saved, 1 Tim. 2. 6. Isa. 53. 4, 5, 6, 9, 10. Heb. 2. 9. and 9. 26. and 10. 5. 10. Rom. 3. 24. and 5. 18. 1 John 2. 1, 2. and 1. 7, 9. Acts 10. 43. and 13. 38, 39. Psal. 68. 18, 19, 20. Yea,

6. And also (as it declares) by virtue hereof, and as a reward, therefore God having taken him up, and he being gone into Heaven to Gods Right-hand, whereon he hath set him, and where he hath glorified him (even the Man Christ Jesus) with himself, with the Glory he had with him before the world was; all Authority in Heaven, and

upon Earth is committed to him, and all the fulness of the Godhead bodily dwells in him. So as he is the Great God and our Saviour, the Saviour of the World, even of all men, and especially of all those that believe. Having the Power of forgiving sins and justifying from them, all that come to, and believe on him : As also all Power of Teaching and Guiding into and in all right Ways, and preserving from all hurt and evil, of doing us good by, and seasonably bringing us out of all Troubles, Afflictions, and Death, subduing all Enemies within or without, working all good for and in us, and filling us with all Good and Blessing. In a word, of doing all things to, and for us that may prevent our Perishing, and promote our eternal Happiness, *Phil. 2. 9, 10, 11. Isa. 53. 12. John 17. 4, 5. 1 Pet. 3. 22. Acts 5. 31. Col. 1. 19. and 2. 9. Mat. 28. 18. Isa. 9. 6. and 63. 1. Tit. 2. 13. 1 Tim. 4. 10. Ephes. 1. 3. &c.* As also,

7. That he is unspeakably *Merciful, Gracious, and Loving to Mankind*, ready to do us good and save us, yea, actually doing great good to and for all, and ready to do all good to all that will listen to and be ruled by him, having received his Power and Offices to that purpose; and that having engaged and promised to God and men, to do whatever may be requisite to the Salvation and Eternal Life of all that listen, look to, and obey him; he is also *Infinately Faithful* to both, for performing all his Engagements and Promises to them, *Heb. 2. 17, 18. and 3. 1, 2. and 4. 14, 15. and 5. 9. Isa. 43. 1, 2, 3, 4.* Yea, and further that

8. He abides for ever an everlasting, unchangeable Priest after the order of *Melchisedeck*; and an everlasting King, whose Kingdom shall continue for ever, and his Dominion have no end, nor shall his Divine Power as God ever alter. So that he is perfectly able to save to the utmost; and

and for ever, all that comesa God by him, being unchangeably the same yesterday, to day, and for ever, Heb. 1. 10, 11, 12. and 7. 1, 24, 25. and 13. 7, 8. to whom that in Psal. 146. may be applied. Where having asserted the happinels of him that hath the God of Jacob for his help, and whose hope is in the Lord his God; upon the account of his Power and Greatness shewed in his having made Heaven and Earth, the Seas and all therein; and of his Faithfulness in keeping truth for ever; and of his Mercy and Goodness in Executing Judgment for the Oppressed, giving Food to the hungry, loosing the Prisoners, opening the Eyes of the Blind, raising up those which are bowed down; loving the Righteous, preserving the Strangers, relieving the Fatherless and Widow, and turning upside down the way of the Wicked: All of them works of Mercy and Goodness to men, and such as argue his special Care over them that have him for their God. He shuts up all with the consideration of his Eternity, or Ever-abiding; saying, The Lord shall reign for ever, even thy God, O Sion, to all Generations, praise ye (lift ye up) the Lord. Whereto we may yet add,

9. That herein is declared how by his Death and Sacrifice, he hath purchased and obtained; and in his Word and Testimony promised and assured, not only supply of all good things and defence from evil, so as he sees good in this Life and World, but also a glorious and perfectly happy state and blessed condition for ever in a World to come, in an everlasting Kingdom to be brought in and manifested by him; as the certain and infallible Portion of all that love and look to, and believe on him, and wait for him. Such as is beyond all our present Capacities to conceive of, much more to express and set forth to the understandings of others, so as the Excellency and Glory thereof may be perceived by them.

Ephes.

Ephes. 4. 14. Isa. 53. 12. Rom. 2. 7, 10. Rev. 2. 26, 27. and 3. 21. Jam. 1. 12. and 2. 5. Heb. 6. 12, 13, 18, 19. Isa. 64. 5. 1 Cor. 2. 9. And in those things are contained all that may allure the heart to seek after and believe on him, yea, and to further that also, there is further in this Testimony of him.

10. A discovery of our unspeakable Wretchedness, Lostness, and Misery in our selves, and the Emptiness, Weakness and Insufficiency of all other Things and Persons, to Help, Save, and Satisfie us. None other in Heaven or Earth having been Crucified and Died for our sins, nor is any else Exalted of God to Relieve and Save us. There is none of them therefore that have in them Redemption, Remission of sins, Deliverance from wrath and vengeance. None of them have the fulness of the Holy Spirit, and of the Godhead in them, nor any thing thereof; but as he extends of it by them, and so no Thing or Person else hath *Power, Riches, Wisdom, Strength, Honour, Glory and Blessing*, but only he, who is judged of God and all his holy Angels, worthy to receive of God all fulness. This Voice is in this Testimony, to take us off from all other things that might detain or withdraw us from him, *viz. All flesh is Grass, and all the goodliness of man is like the Flower of the Grass; the Grass withereth and the Flower fadeth, but the Word of the Lord (even that word that in the Gospel is preached to us, the word made Flesh) abideth for ever:* That we might only look to, and believe on him, *Isa. 41. 29. with 43. 1, 2, 3, 4, 8. and 40. 6, 7. Acts 4. 10, 11, 13, 1 Per. 1. 24, 25.*

11. With this Doctrine and Exaltation of the Son of man therein, is also the Presence and Power of the Holy Spirit, whose Word it is, and whose work and business it is to Lift up this Standard in, and by all Means and Mediums,

Mediums, for Working and Begetting, Confirming and Strengthening, Increasing and Giving growth to this Faith or Belief on the Son of man. He, I say, is present in and with it, to make it Powerful and Effectual to, in, and upon the Heart of the Hearer, that in hearing he might believe and live. That he in hearing, opening the Mouth to take in this Word of Faith, he might strengthen and cause the Soul to Eat and feed upon Christ held forth therein, *Ezek. 3. 1, 2.* Whence it is called, *The Ministration of the Spirit*; and the Words of Christ said to be *Spirit and Life*, because of the Spirit Ministred therein, and therewith which *Spirit quickeneth and giveth Life*; whence also it is a *Ministration of Righteousness and Life*, *2 Cor. 3. 6, 8, 9.* *John 6. 63.* The Spirit is Ministred *not in the works of the Law, but by the hearing of Faith*, *Gal. 3. 2.* In the lifting up of the Son of man, or report given in the Gospel of and concerning him, is the *Arm of the Lord revealed*, *Isa. 53. 1.* And this Spirit being the Arm of the Lord, must needs be powerful for all that it is given or put forth to, either for begetting, preserving, strengthening or increasing this Faith, or believing on the Son of man. Whence it is also called the Spirit of Faith, *We having the same spirit of Faith we also believe, and therefore we speak, knowing that he that raised up the Lord Jesus, will also raise us up by him*, *2 Cor. 4. 13, 14.* And God hath not given us the spirit of Fear, but of Power, and Love, and of a sound mind, *2 Tim. 1. 7.* As implying that it is the Effect and Fruit of the holy Spirit working in, and received by men, that they believe and stand strongly and steadfastly in the Faith, though under Temptations and Oppositions to the contrary. Whence it also follows as a further Conclusion,

Conclusion 4. That the lifting up of the Son of man
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in the sense aforesaid, (*viz.* the Magnifying and Exalting him in the view of men) is the proper and effectual means, though not for putting any thing into Christ for us, more then God hath put into him, and upon him, in his real Exalting and Lifting him up in his Person (for in that respect he is compleat and perfect before the Preaching and Testifying of him. The preparation for the poor was perfect before God gave the word, and raised up the multitude of Preachers, Psal. 68. 10, 11. Even as the Serpent was perfect in it self as to what Moses was to make it before he set it up on the Pole) Yer for the conveying Grace and Blessing to men, and putting his Salvation and Life Eternal into them.

This in part was spoken to, and its truth shewed in what was said above to the way of Christs saving the Believer from perishing from the way: And in what we said of the Believers receiving, and having Eternal life, yet something we shall further here note. And so, I say, this way of Exalting though it puts nothing into Christ, but only ascribes and attributes to him what is in him, yet it brings something into men, even of Gods salvation, to preserve them from perishing from the way of Life and Righteousness, and so from the second Death in the Conclusion, and of the Eternal life that is given us in him. And this may be further Evidenced and Confirmed from the Titles given to the Gospel, as that its called *the word of Reconciliation*, 2 Cor. 5. 19. *The Gospel of Peace*, Ephes. 6. 15. *The Gospel of our Salvation*, Ephes. 1. 13. *The word of Life*, Phil. 2. 16. *The Word of Righteousness*, Heb. 5. 13. Yea, *The words of Eternal life*, John 6. 68. Which Names are given to it, not only because it declares what God hath done in Christ for Reconciling us to himself, and making Peace: Or what Peace and Peateableness is in the Heart of

of God towards us, or what salvation, righteousness and life are given us in him; but also because it is it self the way, *Medium*, or power of God for reconciling the hearts of men to himself, and creating peace in them, *Isa.* 57. 17. and of saving, quickning and giving life, *Num.* 1. 16. *James* 1. 21. *1 Cor.* 15. 2. *Psal.* 119. 93. *Isa.* 55. 3. &c. Let us view the effects and fruits produced thereby in Men.

1. Therein, and thereby Christ gives forth his voice and divine light to declare and discover to Men where and what they are, what case and state they are in, and where their safety lies, and which way they may attain it: Yea, what note that may be useful for Men to see and know, for saving them from the powers of darkness, and what ignorance and error expose them to: Thus as *Christ* is called *the Light of the world*, so his word that declares and lifts him up, is a light too, a light to our feet, and a lantern to our steps. *Psal.* 119. 105. *Whatsoever makes manifest is light*, *Eph.* 5. 13. and this word manifests God and Christ, Sin and Righteousness, Life and Death, and all things; and therein also is the voice of God and Christ calling to us to *awaken and stand up from the dead that Christ may give us light*; that so our feet may be directed into the ways of peace, *Ephes.* 5. 13, 14. yea, this makes the Preachers of, and walkers in it, *Lights* too to Men, as the Baptist who bare witness to Christ, as the *Lamb of God that takes away the sins of the World*, and lifted him up, as *the true light, the Christ*, preferring him before him, as one who was before him, was therein a *burning and a shining light*, *Joh.* 1. 6, 7, 8, 9, 28, 29. & 5. 32, 33. And the Apostles whose work it was to witness to, and preach forth Christ and his excellencies, were called *the light of the world*; and were sent forth to *open mens eyes* by their word, and *turn them from darkness to light*, *Matth.*

5. 16. Act. 26. 18. For with this voice and light in the exalting of Christ, is given forth.

2. A certain divine force, power and operation of, and by the spirit to inliven, quicken, and so indue the hearer and receiver thereof with a capacity,

1. Of seeing and discerning the light, and hearing the voice of the Lord, discovering and directing into the way of peace and safety ; and so saving from the way of error and deceit that leades to destruction ; thence the light of Christ, which he gives in and by his Gospel, declaring and preaching him forth, is called *the light of life*, Joh. 8. 12. as giving sight also and perception where admitted ; yea, even some that receive or retain it not, are said *to see and hear, and to close their eyes, lest they see with their eyes, and stop their ears, lest they should hear with them, and to harden their hearts lest they should understand and be converted, &c.* Matth. 13. 15. Acts 28. 26, 27. and the Apostle Paul in that of Acts 26. 18. above cited, was sent to give them sight by the Gospel, as well as light ; a power to see what is shewed them, that they might flee from the evils and dangers of perishing discovered, and follow after the life proposed, and so for hearing his voice : *The hour comes (saith our Saviour) and now is, wherein the dead hear the voice of the Son of God, and they that hear shall live*, Joh. 5. 25. Yea Christ in his word by his divine power and force is giving also,

2. Understanding to the heart, as is implied in that even now mentioned passage, in Matth. 13. 15. and in Act. 28. 26, 27. as also is implied in wisdomes call : *O ye simple understand wisdom ; and ye fools be ye of an understanding heart* : as implying that she is in her calls ready at hand, in their hearing, and consenting to her, to give them to be wise, and of an understanding heart ;

Prov.

Prov. 8. 4, 5. See also Psal. 119. 130. The entrance of thy words giveth light, and it giveth understanding to the simple, and Psal. 19. 7. The testimony of the Lord is sure, and makes wise the simple; yea and here-through,

3. He is turning the heart to the Lord, or there is that given forth which tends to (and will in the receiver) turn and convert the heart to him; as it is said, *The Law of the Lord is perfect* (even that Doctrine which sets forth the Lord, as well as is given forth by him; for it is both) *converting the Soul*; It hath power, virtue and tendency in its instructions; and is offering and effecting it, though men winking with the eye, and stopping the eare, least they should see and hear, and understand, and be converted, deprive themselves of the efficacy of that conversive force, and are not converted; as many whom the goodness of the Lord leads to repentance, through their hardness and impenitency are not led by it, *Rom. 2. 4, 5.* and some whom God was purging, he saith, *were yet not purged, Ezek. 24. 13. But the eyes that see, and the eares that hear be blessed.* *Matth. 13. 16.* So as they shall see and hear more, the mysteries of the Kingdom shall they understand, *Ver. 17.* Thus also *Paul*, who was a *chosen Vessel* to lift up the Son of Man by carrying his Name among the Gentiles and People, was sent (as we see in what was before quoted from *Act. 26. 18*) to turn them from darkness to light, and from the power of Satan unto God; as many were actually and effectually so turned by him; *1 Thes. 1. 9, 10.* by which it is evident, that the power and presence of Christ by his Spirit, was in, and with his Preaching to that purpose. And truly when any are so turned to God in Christ, they are then in a state of salvation, and are partakers of no small or despicable a portion of that saving from perishing, for which Christ is lifted up, being now out of the ways of falshood and destruction,

tion, and in the way to happiness, being reconciled to God, 2 Cor. 5. 18. Rom. 5. 10. and so in the way of life and righteousness, wherein in the further or still lifting up the Son of Man, and not otherwise. He is yet saving and giving life.

1. By *pouring out* further of *his Spirit*, and making known his words, so as to give them to understand the *mysteries of the Kingdom*, the Name of God in Christ, *his secret and his Covenant*, Matth. 13. 11. Prov. 1. 23. Psal. 25. 12, 14. Joh. 17. 6, 7, 8. wherein Christ becomes to the Soul *wisdom*, induing it with a principle of wisdom by his words put into it, which *wisdom entering into the heart*, and making *knowledge pleasant to the Soul*, gives it such *understanding and discretion*, as saves and preserves it from the way of the evil man, and from the evil or strange Woman; yea, from every evil way, Prov. 2. 10, 11, 12, 15, 16. Psal. 119. 104. Yea, and there is in it the spring of life and immortality, *a tree of life to them that find it*, and makes *happy every one that retaineth it*, Prov. 3. 13, 18. for she leads and frames the heart to hope and trust in the Lord, and believe dependingly upon him, as somewhat known and understood in his Name and goodness; yea, she yet further leads to the *riches of the full assurance of understanding to the acknowledgment of the mystery of God the Father and Christ*, bringing the Soul into his *marvellous light*, 1 Cor. 1. 30. Prov. 22, 18, 19, 20. Psal. 1. 2. 3. with Jer. 17. 7, 8. Eph. 1. 13, 18, 19. Col. 2. 2. 1 Pet. 2. 9.

2. By justifying and acquitting from all fore-past trespasses, and blotting out all offences, and interesting in all the blessings and promises in Christ, wherein Christ is made to the believer *righteousness*, 1 Cor. 1. 30. with Act. 10. 43. & 13. 37, 38, 39. Gal. 3. 29. and so the Soul is saved from the state of death, and condemnation in

in which it was still turned into God, and is translated into a state of life, and brought to be a subject of Christs gracious Kingdom, and an Heir of his Glorious Kingdom, Joh. 5. 24. Col. 1. 12, 13, 14. Tit. 3. 6, 7. yea, and herein He by this his word saves it from fears and droopings, giving it *peace with God through Jesus Christ*. Rom. 5. 1. Heb. 2. 15.

3. By giving in to the Soul the spirit of holiness, washing, renewing and making it a new creature in Christ Jesus, and changing it into his image and likeness, wherein also he saves the spirit of the believer from the bondage of sin and corruption, and is bringing it into an Heavenly freedom and liberty to righteousness, giving it so to *behold the glory of the Lord with open face, as in a glass as transforms it by degrees into his image, from glory to glory, as by his spirit*; 2 Cor. 3. 18. and so the new man is renewed in knowledge after the image of him that created it; the old man being put off, and the spirit of the mind renewed, to the putting on the new, through the learning of the truth, as it is in *Jesus*: Col. 3. 10. Eph. 4. 21, 22, 23. and in this Christ is made to the soul *sanctification* in a sense, and in some part *redemption*.

4. By giving it liberty and freedom from the Law, and the servitude of it as a Rule of righteousness or justification, and as to its ceremonial and typical observations, even by the truth, as it is in Christ known and received; and giving it liberty to God, and the priviledg and title of the Children of God, which are given in by the Faith of Jesus Christ to them, who through the lifting up of him, are begotten to believe on his name; and therewith also the spirit of adoption framing it to child-like love, reverence, confidence, and boldness, to cry *Abba Father*, Joh. 1. 12, 13. Gal. 3. 26, 27, 28, 29. & 4. 4, 5. Rom. 8. 15, 16. and his Children find a place

of refuge in him. Prov. 14. 26. And in this also Christ is made to the Soul *redemption*; and in a sense *sanctification*, as to sanctify, signifies to devote to God to be in a choice relation to him, 1 Cor. 1. 30.

5. By begetting in the heart a lively hope of glory, and of the glorious inheritance, which he doth through the lifting up of Christ, as one raised from the dead, through the power of the Holy Ghost, Rom. 5. 2, 3. 1 Pet. 1. 3, 4. Rom. 15. 13. and *we are saved by hope, as by an anchor sure and stedfast*, keeping the Soul from being blown away, and dasht upon, and split against the Rocks, Rom. 8. 24, 25. Heb. 6. 19, 20. from and with which hope also is effected *joy in the Holy Ghost*; in which the heart is saved through this lifting up of the Son of Man from its tears and griefs also, Rom. 5. 2, 3. *we rejoyce in hope of the glory of God; and not only so, but we rejoyce also in tribulation---* yea, *we joy also in God, through Jesus Christ our Lord, by whom we have received the atonement*, Rom. 5. 3, 11.

6. Yea, upon any loss or decay of these things, the holy spirit in the lifting up of the Son of Man, drawing the eye from its idols and iniquities, to which it was wandered, to behold and believe on him again, restores the Soul, and renews his pardoning and justifying acts, with renewed peace, and other gracious effects, and so He,

I. *Saves the Soul from perishing, in a threefold way.*

1. In pulling it out and delivering it from its sinful, fearful, perishing estate at the first; turning of it in to God and Christ to believe on him, Tit. 3. 4, 5.

2. In keeping it from falling back again into Sin and Guilt, and Disquiet, in preserving it in believing: As we shewed largely in *Branch 2. Rom. 1. 16.*

3. In recovering it from Falls and Lapses, and Restoring it again, as by this way he recalled the Angel of the Church of *Ephesus*, *Rev. 2. 4, 5.* And the Angel of the Church of *Sardis* from his spiritual deadness, by reminding *how he had Received and Heard*, *Rev. 3. 2, 3.* Yea, and the Angel of the Church of *Laodicea*, is called from his Lukewarm state by the proposal of Christ before him, and the good things in him, *ver. 14. 15, 16, 17, 18, 20.* Yea, and herein also he,

II. *Gives Eternal Life.* In that,

1. He hereby imparts the Spirit of Life (as is fore-noted) with the Fruits and Operations of it in newness of Life, as Righteousness, Peace, Holiness, Hope and Joy in the Holy Ghost: Yea, all the Fruits of the holy Spirit, in which he manifests his presence, and in which the virtues of the Divine and holy Nature are evidenced, are effected or infused in, and by his glorifying Christ, and leading the Soul in to him, as *Love, Joy, Peace, Patience, Meekness, Temperance, &c.* *Gal. 5. 22, 23.* 2 *Pet. 1. 5, 6, 7.* with *John 16. 13, 14, 15.* Yea here-through,

2. Christ who is Eternal Life it self, liveth in the soul and dwells in it, even by this Faith in which he the Son of man is lifted up, *Gal. 2. 20. Ephes. 3. 16, 17.* And

3. Inasmuch as Eternal life stands in, and springs from the knowledg of God, and him whom he hath sent, Jesus Christ, as is said *John 17. 3.* And God is not known clearly, but by and in Jesus Christ, the *Image of his invisible Majesty, and brightness of his Glory.* And he is known in and by his being Lifted up, Discovered and Commended of God to us by his holy spirit in his Testimony: It follows, that Eternal life is herein given also in

a first Fruits of it here, as the soul is also hereby Built up to the Inheritance, *Acts* 20. 32.

4. Yea, surely and the fulness of Eternal life it self, as it is to be possessed in Soul and Body hereafter in the Kingdom to come, what is it? but the influence and effect of Christs being fully and perfectly Lifted up by way of discovery of him, and his Glory, in his persional appearing, when he who is the *only Potentate who dwells in the Light, which no man hath seen or can see, shall manifest him*, *1 Tim.* 6. 15, 16. *when he appears, we shall be like him* (perfectly like him) *for we shall see him as he is*, *1 John* 3. 2. And that Lifting him up and Appearance in his Glory, shall probably be accompanied with the greatest Conversions; a *Nation born in a day*, *Isa.* 66. 6. *Zech.* 12. 10, 11. and the perfectest Salvation. But that is a distinct way of discovery of him, from what is afforded in this day.

Of how great Necessity, Excellency, and Usefulness then is the Lifting up of the Son of man in this consideration also, and so in both of them; both as lifted up of God in himself, and with God himself; and as lifted up of God and his holy Spirit, in, and through the Ministration of the Gospel to, and by men: Both that they may believe, and to them that do believe on him, that they may still believe, and be saved. And so that the Son of man must be lifted up, and how, and why he must be so lifted up, is sufficiently shewed; Though who can sufficiently lift him up? Let us now view what use we may make of this also.

C H A P. XX.

The Application. First by way of Instruction from the last Conclusions, shewing the excellency and glory of the Gospel, with divers inferences there-from.

AND first with reference to the last Conclusions, about the necessary, behoof-fulness and fulness of the Son of Mans being lifted up, by way of demonstration and commendation of him to Men; forasmuch as the Gospel is that Doctrine in which He is of God and his Holy Spirit, and Servants so lifted up: it tends to commend greatly the Gospel, and its ministry to us, as a marvillous Doctrine, and of exceeding worth and benefit, worthy to be received with all acceptance, *1 Tim. 1. 15.* Well might the Apostles call it the marvillous light of God; as that phrase in *1 Pet. 2. 9.* may be applied thereto, and the glorious Gospel, or Gospel of the glory of the blessed God, *1 Tim. 1. 11.* forasmuch as therein such glorious and excellent things are discovered, no other Doctrine could or ever did discover the like, seeing the glorious Son of God, who is the glory (even the brightness of the glory) of God, the King and Lord of glory is herein set forth and lifted up, both as to his Person; the glorious things undertook and performed by him in his Life and Death and Resurrection therefrom; the glory given to and received by him as a reward of his said glorious undertakings and performances; and the glory in which he shall appear again at his return: And herein also the glory of God, even of the Father, the God and Father of glory, is gloriously and

brightly displayed, both as to his glorious power in supporting Christ under all his sufferings; and in raising him from the dead; and setting him at his right hand; and in treading down in and by him the power and strength of the adversary; and triumphing gloriously over him: His glorious and most excellent wisdom in devising and bringing about this glorious work to the bating of the wit and policy of Sathan; yea, the Gospel is the revelation of the mystery of God, wherein are hid all the treasures of wisdom and knowledge, and whereinto the wisest and most intelligent Angels desire to pry, manifesting God to be the only wise God; *Rom. 16. 25, 27. 1 P 1. 1. 12. Col. 2. 2, 3.* Yea, and his glorious Holiness too, is discovered in his condemning our sin in the flesh of his Son, so as not sparing him, as being made a Sacrifice and Ransome for us, though his only begotten; and through him revealing his wrath from Heaven, against all ungodliness and unrighteousness of men, that withhold the truth in unrighteousness; a most dreadful punishment and endless destruction, being herein declared as appointed for the rejecters of his blessed Son, the glory also of his truth and righteousness in not failing to perform the promises made to the Fathers of his raising up such a Saviour for us and bringing in by him grace and blessing to us, which rather than he would fail to make good, He made his only Son to be flesh and blood, yea, sin, and a curse for us. The glory of his greatness, that could not accept any sacrifice as satisfactory to his Justice, though of all the Bullocks upon a thousand Mountains, or whatever else might be proposed or offered, less then the Sacrifice of his only begotten Son, as able to make Peace and Atonement with Him for us, as also in that such great and glorious things are there through prepared of Him for us, and preached to us, even his glorious
and

and everlasting Kingdom, with all its glorious contents and enjoyments; in all which his work appears wonderfully great, honourable and glorious, and in all this the wonderful glory of his grace, mercy and love is manifested to us; both the grace of the Father, in his exceeding love and charity towards us in the gift of his Son for us, when we were become so sinful, and such enemies to him, and so unworthy of love and mercy from him, as cannot be expressed; and of our Lord Jesus Christ in condescending to such a low abasement, and such unspeakable sufferings for our sakes, to keep us from perishing in our sins and miseries, and that he might prepare us for, and bring us to everlasting life and happiness, whereof also a very great discovery is made to us in the Gospel, though no words can express all that is therein comprehended; and to be enjoyed by us.

A glorious Doctrine indeed; that hath such glorious contents, or discovers such glorious things; and that too to such a glorious end, as the bringing us back to God; and so to his Eternal glory, to which he herein calls us by Jesus Christ, *1 Pet. 2. 5. 10. 2 Thes. 2. 14.* and for the preparing us for, and bringing us, to which it is filled with such excellent virtue and gracious efficacy, as renders it worthy to be called also the Gospel of the grace of God; forasmuch as therewith the grace and spirit of God is ministered also, as is shewed in the foregoing Conclusions, and as is said in *2 Cor. 3. 6. 7. 8.* where the Apostle also asserts it to be far more glorious (as well as far more gracious) than the Law of Moses, being such as by representing the great grace of God, gives great liberty and boldness to all that entertain it; yea, and represents therein the glory of God after such a wonderful attractive manner, as is able to change the beholders thereof into its likeness from glory to glory, as by the spirit of his

his Majesty, *ver.* 16, 17, 18. Yea, in a word (as is fore-shewed) its gloriously powerful to draw the Soul to, and keep it with Jesus Christ to believe on, and love, and cleave to him, to the delivering it from sin and death, and giving to it Eternal Life ; yea, all things pertaining to life and godliness, are administered to us through this knowledge, *2 Pet.* 1. 3, 4. as hath been already more largely evidenced, and therefore we may further infer from hence divers things, with reference to the excellency of this glorious Gospel ; as,

Infer. 1. That its a great and wonderful mercy of God to any Person or People, to bring this blessed Doctrine in the openness and plainness thereof to them, and to lift up the Son of Man, therein to and before them, and to continue it with them, a mercy to be received with all acceptation and thankfulness, and with all diligence and care to be improved, so as to render to God for it fruits suitable and answerable to it, in all sobriety and humbleness of mind in our selves, as being in and for all things infinitely indebted to his grace; without which we are nothing, nor could have done any thing to preserve us from perishing ; and in all righteousness toward men, and holiness and godliness towards the Lord, who hath shewed such light and mercy to us ; this is that mercy of which the Apostle speaks, when He saith, *I beseech the Gentiles might glorify God for his mercy, as it is written, for this cause will I give thanks to thee among the Gentiles, and sing unto thy Name,* *Rom.* 15. 9. For when this Gospel comes, and is given to a Person, Family or People, God is therein granting them repentance (even of all former sins and disobediences against all former means and mercies) unto life, as *St. Peter* said to the Brethren of the Circumcision ; *Act.* 11. 18. discovering good ground and reason for it, and affording power and motive to it in the name of Christ;

Christ; yea, and a *door of Faith* too is therein opened, for their coming in to, and actually, and distinctly believing on Christ, *Acts 14. 27.* That thereby they may come and be made of the same Fold with other distinct Believers, *fellow Citizens with the Saints, and of the Household of God.*

A People no more at a remote distance from him, but near to him, even of the same Body with other Fore-believers and *partakers of the promises in Christ*, even of the choicest Favours and Priviledges of the Saints promised to and covenanted with *Abraham, Isaac, and Jacob*, and all the holy Ones: Yea, to be *Built upon the Foundation of the Apostles and Prophets*, and to be joyned to the Saints by the same precious Corner Stone *Jesus Christ*; and so to become in the Unity of the Spirit with them *an holy Temple, and an habitation for God by his Spirit*, *Ephes. 2. 13, 14, 19, 20, 21, 22.* and *3. 5, 6.* And so to be of *the Royal Priesthood, the Chosen or elect Generation, the holy Nation, the peculiar People*, *1 Pet. 2. 9.* I do not say, that all that hear the Gospel are made so; but I say, they have the Door opened to them, that in Hearing and Believing, they might be made so. Yea, when this Gospel is brought to a Person, Family, or People, *Salvation* it self comes therein to them, and *life*, even *Eternal life*: As it was said to *Zacchens*, *Luke 19. 9.* *This day is salvation come to thy house*: For the Gospel is the *Power of God to salvation to every one that believeth* (for which believing also God therein opens the Door, and Ministers Grace, as is before shewed) *Rom. 1. 16.* And therefore also it is sometime called as the *word of salvation*, *Acts 13. 26.* So also *the Salvation of God*, *Acts 18. 28.* *Be it known unto you, that the salvation of God is sent unto the Gentiles, and they will hear it.* And, *How shall we escape if we neglect so great salvation, which began.*

began to be published by the Lord himself? &c. Heb. 2. 3. For as God is discovering and setting before us to move to Repentance, and quicken to Life, the great Salvation, Redemption, and Deliverance from under the first Death and Judgment, so as that none shall perish therein, and upon that account nearly, Rom. 5. 10. That none might keep themselves out from hoping in, and coming to God because their first Fathers sinned, and they inherit their guilt and filth without remedy: And also that Power and Readiness in God and Christ, upon the account of his perfect Obedience, Sacrifice and Righteousness, to save or deliver the Believers from the Guilt of new sins fore contracted in, and by our personal disobediences during the time past of Gods forbearance, though committed against former and other lesser manifestations of God, and of his Power and Goodness, Will and Commandment (as in the Works of Creation continued and his Providences mercifully ordered; and especially in the Dispensation of the Law and Prophets) that none might Pine away in the conscience of such sins, and be kept out thereby from believing and hoping in God, and in that hope Worshipping him; and to accept them graciously, and justify them freely from all things, from which they might not otherwise (no not by the Law of Moses) be justified, and so to save and preserve them from the Wrath to come, and from the snares of Sin and Satan which lead thereto. So also in the Preaching and making known this great Grace, he is saving the Receiver of it (who closeth not his Eye, nor stops his Ears against, but obeys its discoveries) from the power of Satan and Darkneis, and Translates him into the Kingdom of his dear Son, and preserves him unto everlasting Life, as is before shewed. This is the Medium and Instrument, whereby he effects this Salvation in and upon men;

men, yea, even those who by former and lower Dispensations of the knowledge of God are wrought upon, so as they do there-through, *Fear God and work Righteousness* (as they *th: by Nature*, or without outward verbal Instruction *do the things contained in the Law*, their *Uncircumcision shall be counted Circumcision*: That is, they shall through Christ though not distinctly known, be accepted of God, *Rom. 2. 26.*) Yet they by the coming of the greater Means, the more open revelation of the Gospel of Christ in its distinct and clear sound, may be and are in receiving it saved by it; that is, they are delivered from former Ignorances, Mistakes, Fears, Grievs, and Dangers, which the lesser means of Light sufficed not to remove. So we find that *Cornelius*, though an Angel of God testified to him; that his *Prayers and Alms were accepted of God*; and by the Spirit in the Scriptures, he is recorded to have been a *Godly* (or as we render it, a *Devout*) *man, one that feared God, and gave much Alms to the People, and Prayed to God continually.* Yet was directed to send for *Peter*, that he and the other Gentiles with him might hear the word of the Gospel by him, and believe and be saved; for so it is said, *He shall speak words to thee, by which thou shalt be saved, and all thine house*, *Acts 11. 14.* with *10. 1, 2, 3, 4.* and *15. 7.* So that Salvation both to those who never before rightly understood, closed with or obeyed any other means of knowledge, and of the Fear of God vouchsafed to them (as appears not that any other of *Cornelius* Kindred did, however its evident of the *Jaylor*, *Acts 16. 28, 29.* and of some of the *Corinthians* being *Fornicators, Idolaters, &c.* *1 Cor. 6. 9, 10, 11.*) And to those also who under and by former and lesser means are wrought upon, and in complying with God in them are accepted of him, is the effect of the Gospel. And they have a great and wonderful mercy afforded them, who have

have the clear lifting up of the Son of man vouchsafed them; that is to say, the Word of the Gospel of Christ: It being a fuller saving Manifestation, and a more quickning Word and Discovery, as now in the fulness of it come forth since the Resurrection and Ascension of Christ, then by any other way of Gods bearing Witness to himself (*as he left not himself without Witness to the Gentiles in times past, when he suffered them to walk in their own ways*; and they had not the Scriptures or plain Gospel-preaching, *Acts 14. 17.*) Yea, or then in the Prophets, or *Johns* Ministration (which Ministration of *John*, *Cornelius* is said to have known, though he was not thereby made a Circumcised Profelite, *Acts 10. 36, 37*) was afforded. For this Doctrine is also called *the Word of Life*, not only as most plainly discovering Life given us from the Dead, through the Death and Resurrection of Christ, but also as infusing a spiritual Life into the receiver thereof, begetting him to a lively hope; as is said, *1 Pet. 1. 3.* And to be a kind of first-fruits of his Creatures, as *Jam. 1. 18.* Whence that Exhortation, *ver. 19. Let every man be swift to hear.* Yea, and the Wisdom of God thence exhorts, *Lay fast hold of Instruction, and let it not go, keep her for she is thy life, Prov. 4. 13.* And the Words of Christ are said to be *spirit and Life*, *John 6. 63.* Yea, *Eternal Life.* For so Christ himself said, *I know that his Commandments* (namely which I speak) *is everlasting Life, John 12. 49, 50.* So Christ knew it whether others know so, or believe that his Knowledge was right or not. Thence also the *Jews* putting away this Word of God, are said to have judged themselves unworthy of *Eternal life, Acts 13. 46.* And must it not needs be so, when the Holy Ghost tells us, that Christ himself is herein offered or given to men, to be Gods salvation to them, as in the very

very next Verse the Apostle implies, when having told the *Jews*, that they would turn to the *Gentiles*; he adds, *For so hath the Lord commanded us, saying, I have given thee for a Light to the Gentiles, that thou mightest be for salvation* (or as in *Isa. 49. 6. My salvation*) *to the ends of the Earth,* vers. 47. As implying that Christ (to whom and of whom the Lord in the Prophecy, speaks) is given in, and with the Gospel, and that both as a Light to them that sit in darkness to discover the way of safety to them (and how great a Mercy is that) and also to be for their salvation: Namely both to pull them out of Death, and the power of Satan, and to lead and keep them in the path of Peace and Righteousness, that they might not perish, but have Eternal life. And what is tendered to men in the tender of Christ? Or what do men receive in receiving him? Is it not God in him? Yea, all the Promises of God, and Fulness of the Godhead, and his Grace and Blessing, as he saith himself: *He that receiveth you receiveth me, and he that receiveth me, receiveth him that sent me,* *Mat. 10. 40.* And the Apostle John, *2. John 9. He that abideth in the Doctrine of Christ, hath both the Father and the Son.* And in *1 John 2. 24, 25. If that which ye have heard from the beginning abide in you, ye shall continue in the Father, and in the Son; and this is the Promise which he hath promised us, Eternal life.* Well therefore might the Apostle call the giving of the Gospel to the *Gentiles*, *The riches of the Gentiles,* *Rom. 2. 1, 11, 12.* Seeing (as he there saith) in its coming, *Salvation is come to them, so provoke the Jews to jealousy: Whereupon he adds, If they shall be the Riches of the World, and their diminishing the Riches of the Gentiles, what will theirfolness be.* Wherein is the fall of the *Jews*, the *Worlds riches*, or their lessening the riches of the *Gentiles*, but in that Salvation which is the Gospel,

with the Contents and Benefits of it (*the Blessing of Abraham*, as it is called, *Gal. 3. 14.*) is thereby come to, and abides with them. Surely, this is the greatest Riches or Treasure of any man, or of any People, that they have the Gospel, seeing they therein have Salvation, and Life, Eternal life, the Blessing of *Abraham*, Christ; yea, and God himself in Christ. In a word, *The Kingdom of God and of Heaven* (as the Gospel is also so called) brought herein to them: So as in receiving and retaining it, all those inestimable Riches and Benefits are received, and retained by men. Well might *Solomon* say, *There is Gold and a multitude of Rubies, but the Lips of Knowledge are a precious Jewel*, *Prov. 20. 15.* as if he would say, a more excellent Jewel then any of them all. Oh then that we *Gentiles* did know the Mercy and Goodness of God, and prize it accordingly! That we did understand, and mind, wherein our greatest Interest and Happiness lies! Surely not in having the Riches of this World, or Trading for them; nor in having Power, Empire, Dominion and Rule; nor in Learning, worldly Wisdom and Policy; nor in any of those things which the other Nations were preferred in above *Israel*; but in having the Portion of *Jacob*, the knowledge of God and Christ, his Doctrine, Oracles and Mysteries, brought to us, and left with us: And therefore that should be our great business, not (as it is) to seek after Empire, Rule, Honour, Riches, and worldly Greatness; nor to satisfy our Lusts and Appetites, in the ways of the Heathen, in *Swiftness and Drunkenness, Chambrings and Wantonness, Strife and Envyings*: But, in minding and receiving the Lip of Knowledge, the Word of God, the Gospel of Christ. Oh therefore that we may repent of our Vanities, and believe the Gospel, and give the obedience of Faith to it, as so that end its Preached to, and among all Nations, Mark

1. 15. Rom. 1. 5. and 16. 26. For,

Infer. 2. They that receive and retain this blessed Doctrine in which Christ is lifted up, so as they obey and walk therein, are very happy and blessed Persons, in an excellent State and Condition; as our Saviour said to the Woman, who admired the *womb that bare him, and the Breasts which gave him suck*, that they were blessed: *Yea, saith he, rather blessed are they that bear the word of God* (the Gospel of Christ, or the Preaching of him wherein he is lifted up) *and keep it*; that is, so as to mind and remember it, as a thing they believe and prize; and observe to practise, to do and obey what it instructs to, *Luke 11. 28.* And needs they must be so (as appears by what is already said) seeing they therein receive and have the Salvation of God, & Life, even Eternal life; and therein the Riches, the Blessing, the Promises in Christ Jesus, yea, Christ and God himself. Oh then! how *blessed are they that know* (understand, own, and experiment) *the joyful sound, the Gospel of Christ, the Preaching of Peace, and of good things in his Name: They shall walk, O David, in the Light of thy Countenance, in thy Name they shall rejoice all the day, and in thy Righteousness shall they be exalted,* *Psalm 89. 15, 16.* and well they may, seeing they are actually of Gods household, fellow Citizens with the Saints: Yea, Gods holy House and Temple, in which through Christ he dwelleth, *his People, his Children, his Inheritance;* and Gods and Christ is theirs, *his Royal Priesthood, his chosen Generation, his holy Nation, his Jewels and Treasure, his Garden of Delight, those in whom God and Christ take pleasure, his pleasant Plant, his Spouse and Darling, the dearly Beloved of his Soul, a People dear and dear to him, whose God in a choice sense he is.* And Blessed are the people whose God is the Lord, those whom he hath chosen to himself for his Inheritance:

They be those who receive, retain, and obey the blessed Doctrine, wherein Christ is Exalted and Lifted up: These are in a First-fruits Regenerated and Saved, and are in the way to enjoy Eternal life. Its theirs already as to Title and Interest, and holding fast what they have received, they shall not fail of the full Inj yment of it. For this is the Testimony that God beareth of his Son, that God hath given us Eternal life, and that this Life is in his Son; so that he that hath the Son hath Life (and he that hath the Doctrine of Christ, hath both the Father, and the Son, 1 John 9.) Whence the Apostle adds, These things have I written to you, that believe, that ye may know that ye have Eternal life, and that ye may believe; that is (go on believing) on the Name of the Son of God, 1 John 5. 11, 12, 13. Knowing that ye have Eternal life, that ye are in as good a State and Way, as ye can be in here, that ye may persevere therein. There is no other thing that can better the Believers condition, for in Christ he is complet, the letting his Doctrine go, to seek anything else to better him, is the way to deprive himself of all his Welfare: And by observing lying Vanities, to forsake his own Mercies. For, He that transgresseth, and abideth not in the Doctrine of Christ, hath not God, 2 John 9. nor Life, 1 John 5. 12. Therefore the great thing that the Gospel-Believers and Obeyers have to do, is to hold fast what they have, and go on in the way that they are in till Christ come. As is said, Rev. 2. 24, 25. *And he that overcometh, will I make him a pillar in the temple, and he shall go out, and shall come in, and shall come in, and shall come in.*

Infer. 3. And surely since the Doctrine that lifts up Christ, is so excellent a Doctrine, and is of so great advantage to Men where it comes, and of such blessed advantage to those that receive it, it must be a choice privilege, and an high honour for any to be entrusted with, and employed of God in this Doctrine, to be acquainted with the contents of it, and to have it committed to them, and

with their Souls, to seek them in the name of the Lord, and to be instruments of the greatest good to them, even salvation and life everlasting, to watch for them, and wooe them for their utmost happiness, and thence they are in a subordinate sense to Christ, called *Saviours*. Obad. 16. Yea, they have their choice riches and jewels in their hands, or Ministry to dispense to them for their enriching; the choice medicine of Gods own providing for them to administer to them. They are in the name and stead of Christ, in and to the World, in respect of Ministration, and have his glory and power given unto them in his name unto men, *to open the eyes of the blind, and to turn them from darkness unto light, and from the power of Satan unto God, that they may receive remission of sins, and inheritance among the sanctified by the faith which is in him:* Joh. 17. 22. Act. 26. 18. with Isa. 43. 6, 7. Indeed these things agree principally to the Apostles, but they also reach to others, as they share in, and take part of the same ministry, which is one and the same committed in whole to the Apostles, and in parts and parcels to the succeeding Ministers of this Gospel-doctrine. So as they are all in their measure (the Apostles more immediately and fully, others more mediately, and as deriving by them) Gods instruments for converting, regenerating, or begetting Children unto God; yea, and of bringing them forth, and nursing them up with his Heavenly Doctrine. Yea, and with respect to

3. Both God and men; they are as *Angels ascending and descending upon the Ladder, that reacheth from earth to Heaven, namely, the Son of Man, the Mediator of God and Man*, Gen. 28. 12, 13. with Joh. 1. 51. A Ladder, through and upon him they have access to God, to behold his face, see his glory with open face, as in a Glass; hear his voice; be acquainted with his secrets, decrees and purposes, his will

will and mind concerning men; and to receive commissions and commands, messages and errands from him to them, a very high favour and priviledge: Yea, they are (and have liberty) in their minds and spirits to dwell in Heaven, and converse therewith. And then they are messengers from God to men, upon the same Ladder, to bring down and impart his mind, words and commandments to them: and take care as tutelary Angels, of them, that no harm befall them, who will be guided by them, in what they say from God and Christ to them; *Rev. I. 20.*

An high honour in each respect it is sure, and in its place far greater then to be Kings and Princes in the world, though not as to the commanding obedience in their own name, or requiring worldly respect and worship to be given them; for in that respect they are to be as servants to all, as Christ the great Prophet, Apostle, Gospel-preacher and Angel of God was, but their honour and dignity is meerly heavenly and divine, in things pertaining to God, and to the souls of men, except only for order and decency among men; in which yet they are servants to God, and are not to desire to share in his honour and glory from men with him, but only to seek the honour of him that sends them, *Joh. 7. 16.* and yet in respect to

4. Themselves, they want neither honour, comfort or safety herein desirable by them. For, 1. As for honour, its honour enough that they are Gods servants in so high and excellent employment, and that he is not, nor will be honoured with disrespect to them, if faithful to him, they that honour God, and receive his word by them, do also necessarily honour them, as conveyors of it to them, and for their works sake highly respect them, as our Saviour saith: *If any Man will serve me, let him follow me;*
and

and where I am, there shall also my servant be; (that is, where he is received, entertained and honoured, there is his servant for his, and his message sake also) If any Man serve me, him will my Father honour, Joh. 12. 26.

2. As for comfort, they have it in the very matter of their employment; the Doctrine committed to them, and delivered by them, that affords them with others the comforts of Heaven, it being *tidings of great joy to all people*, and they preach nothing to the world of that nature, but what they have and may have a share with them in, like *the Oxe that trod out the Corn*, they may eat of what they labour in; and then,

3. As for safety, they serve a Master so Great, as is sufficiently able, and so Good, that he will not fail to uphold them, and save them in all difficulties, and against all dangers in their faithful serving him. And surely both as entrusted with God's name and honour; and as entrusted with, and employed about Mens highest concerns, it behoves them to be,

1. Faithful, both to him and them, to do the will of God and Christ, and speak his words, he gives them faithfully, so as not to conceal the words of the Holy One, Job 6. 10, Psal. 40. 10. but to make known the whole counsel of God and Christ to them, as Christ did to his Disciples, Joh. 15. 14, 15. And the Apostle Paul to the Churches, who shunned not to declare to them the whole counsel of God, Act. 20. 26, 27. Yea, and to declare it, as God order them to do it, with such plainness, putting away the hidden things of dishonesty or guile, flattery and wisdom of words, that may obscure and darken the truth, and render the cross of Christ ineffectual: *Not casting away their Faces, as Moses did, hiding from men the messenger, which they carry, that they may not see to the end, and tendency of them,* (though what Moses did was done

in faithfulness) but, using all openness and freeness of speech, sincerity and soundness of doctrine, without adding ought thereto, or diminishing ought therefrom, or changing or altering any thing therein, but as of sincerity, and as of God commending themselves to every mans conscience, and approving themselves, as in the sight of God and Christ, who imploy them, 1 Cor. 1. 17, 18. & 2. 1, 4, 5. 3 Cor. 2. 17. and 3. 12, 13. and 4. 1, 2. Not seeking or pleasing themselves, but seeking to please God, and profit men; yea, and please them too for their good, that they might be saved, 1 Cor. 9. 19, 22. and 10. 33. Rom. 15. 2, 3. Not seeking Riches, or Honours to themselves, nor for any Pleasures of the Flesh, or Injoyments of the World; nor for Ease, Liberty, or any thing turning aside from either their attendance to God, or faithful discharge of their trust towards him, or towards men, nor dealing unfaithfully with the Word of God, as Persons partial in his Law, but leaving themselves to God to provide maintenance, and give honour to them; as he pleases, and contenting themselves with what he by his providence orders them, to do the work and service to which he calls them; not making merchandize of Gods Word, and of the Souls of men for gain, honour or livelihood, and so deny the Lord who bought them; but seeking only the honour that comes of God; and the glory of God, and good of men in all things, depending on God and Christ, contentedly to honour and reward them, who also will do it abundantly, as shall be good for them here; but most fully hereafter, when the great Shepherd shall appear from heaven, 1 Pet. 5. 4.

3. Greatly diligent and industrious, not giving up themselves to sloth and idleness, or to follow the lusts and appetites, or intangle themselves with the affairs of this World; but that they may please him that imployes them,

them, seeking diligently by prayer and supplications to
 God, for themselves and all Saints, and more especially
 for those, that they are more especially betruſted with,
 and *giving attendance to reading, meditation, &c.* that they
 may in their converſe with God, know and perceive his
 mind, and receive the word from his mouth, and be
 ſtrengthened to declare it faithfully and boldly unto men,
 not ſearing their faces, or being flattered from it by them,
 and to be uſeful to, and have cauſe of joy in them, in their
 ſervice, toward whom alſo they are to uſe great diligence,
 and therefore they are compared to, and ſtilled by the
 name of *Labourers*, to ſignify that they muſt not be idle
 and loyter, and give themſelves to eaſe, careleſneſs and
 effeminacy, they are to digg, and plow, & ſowe, and plant,
 and water, and do all the work of the Lords husbandry,
 which the people are, and of his building, Vineyard, and
 Garden, which his Church is : Yea, as Shepherds, they
 muſt watch their Flocks, and that by Night and by Day,
 leaſt any ravenous Beaſt devour them, or diſeaſe infeſt, or
 any Thief ſteal them, or any harm from one another come
 to them. Yea, and ſo much the more as the ſouls of
 men are more precious then their bodies, about which
 the earthly husbandry, building, and other acts and ma-
 nufactures are employed : the loſs of the ſoul is of won-
 derful great concernment, and God will require it of
 whomſoever the loſs of it proceedeth, if he would re-
 quire the blood of men at the hands of men, as is ſaid,
Gen. 9. 7. Surely much more will he require the Souls of
 men, at the hands of men, with whom they are betruſted,
 if loſt by their negligence; ſeeing he hath valued them
 ſo highly, as that he hath not ſpared his own Son, nor
 Chriſt his own Life and Soul, but hath poured it out to
 death, to ſave them. And *ſhall thy Brother for whom*
Chriſt dyed, periſh through thy meat? For thy ſloth, thy
 eaſe,

ease, thy will or pleasure? Surely, if this were considered, it would make men careful how they undertake the Ministry, and having undertaken it how they discharge it, it would make them watch and labour with diligence, lest any should miscarry through want thereof, or through want of skill (the product of sloth and idleness, or some such miscarriage) and so the blood of their Souls should be required at their hands, as God threatened the Prophet *Ezekiel*, Chap. 3. 17, 18, 19, 20, &c.

3. Great humility and lowliness of mind, beware of pride, *lest being puffed up, they fall into the condemnation of the Devil*: Indeed, while they look upon the height and honourableness of their Employment, their Liberty to, and Intelligence with Heaven, the secrets they see into above others, and the excellent discoveries they have, and make of the great and high things of the Gospel, and the like, they may have Temptations to be proud and lifted up, and many there are that are apt to miscarry that way; but it is a dangerous deceit, a Rock earnestly to be shunned, and indeed none have cause to be less proud: Considering,

1. The exceeding height and weightiness of their place and work, and their exceeding imbecility of themselves, as of themselves for the discharge thereof: This made *Paul* cry out, *Who is sufficient for these things?* 2 Cor. 3. 16. Especially considering too the great woe will befall them, as guilty of betraying Gods Name and Honour, and his great Design, the work and business of highest consequence; and as guilty of the loss of Souls that are most precious in Gods sight; if through their miscarriage they be lost and perish. Oh therefore with what care and humbleness of mind should they walk! Indeed their honour is great, and their reward will be great, if faithful and successful, but the difficulty of doing

ing their work aright, and obtaining the reward, and of walking worthy of their honour, should keep them lowly and humble: As also,

2. That they have all that honour, not of desert, but of Grace, and all their fitness for it, help and success in it, not of or from themselves, but from him that calls and imployes them, they have *nothing but what they have received*, and received not as of Merit, but of Grace, and what they must also give an account of, *1 Cor. 4. 6, 7. 2 Cor. 5. 10.*

3. That in all their Service, and for all success, they need to lean upon another, even Christ, and be helped by him, they cannot flie up to Heaven by their own wings; their Wit, Learning, Industry, &c. will not inform them of the mind of God; it must be from God himself, and they cannot lift up themselves into the sight and hearing of him, so as to receive messages from him, but only by the strength and length of the Ladder, that is erected for their ascent; if they neglecting to look to rely and lean upon that, aspire to know and understand otherwise, thinking by their own Wit, Learning, Philosophy, &c. to attain it, they will perish from the way, and fall in their attempts, and be destroyed, *Isa. 40. 30.* and when they have by Christ, as the Ladder mounted up and ascended, and received information, they cannot profitably to themselves and others descend again, but on the same Ladder; on, and by the strength, support, and assistance of the Son of Man, *John 1. 52. Gen. 28. 12.* So that no cause to be high-minded, but with humility, and the fear of the Lord, depend on Christ for all things, both towards God, and towards men; see *Prov. 22. 4.* And indeed,

4. The very things they see and speak of, may move them to be humble, and not lift up themselves, either in the sight of God or of men: For, do they not behold the
glory,

glory of God, in the view whereof how low are they, so as they cannot utter what they see and hear; how vile and short are they then in comparison of him, with whom they have to do; the sight of his Glory and Majesty, his infinite Holiness, and Purity, how might it make them cry out with the Prophet *Isaiah, Chap. 6. 5* *wot is me, for I am a man of polluted Lips, &c.* The greatness of his Goodness, How can they see and not be abased to see how far they fall short of answering it? And the greatness of his Terroure, How should it not make them fear, least they should fall under it? *2 Cor. 5. 9, 10, 11.* Yea, the greatness of his Humility Preached by them in the Grace he shewed to us men, is such as may both instruct them to imitate him therein; seeing that's the Way by which he obtained his Glory and Honour, and did so much Service to his Father, and good to us men, and is declared to be our way to Honour too, *Prov. 15. 33. Mat. 23. 12.* And may cast shame upon us, if after the so great Humility of so honourable a One, we be proud and haughty, who have nothing of our own that's fit to be gloried in; and are infinitely short of what he was in all the good we receive from him, and do through him. Yea, and

5. It's not the place of Ministry, and the excellency of the Work and Office committed to a man, nor the Office of an Apostle, or Prophet, much less of an inferior Minister of the Gospel, nor the excellency of Gifts and Furniture for discharging it, that is any mans Justification, or the thing for which God accepts him; but his being found in Christ, believing on him, and obeying him faithfully in whatever place God sets him; or rather Christ himself as so believed in, and obeyed by him, *It's not either the Hearer, or the Preacher of the word, that is thereby Justified, but the doer of it.* Yea, and

6. For

6. For, and by Pride, and other Miscarriages, many highly Honoured and excellently Gifted Persons, have fallen from their highest Places, to deepest Miseries. *The Angels who left their first habitation, were thrust down to Hell, and are reserved in Chains of Darkness, to the Judgment of the Great day, 2 Pet. 2. 4. And Judas who had a part in the Apostleship, yet falling down headlong, burst asunder, and all his Bowels gushed out, Acts 1. 17, 18. And Christ shall say to many that will plead, They have Prophesied in his Name, and in his Name cast out Devils; depart from me, I know you not, ye workers of Iniquity, Mat. 7. 22, 23.* Such a consideration moved the Apostle Paul, (and may move us and others to the like Care and Prudence) *To beat down his own Body, and bring it into subjection, lest having Preached to others, he himself should be a Cast-away, 1 Cor. 9. 27.* As also on the like consideration of Gods dealing with the Jews, he gives us this advice; *Thou standest by Faith, be not high minded but fear; for if God spared not the natural Branches, take heed lest he also spare not thee, Rom. 11. 21, 22.* For which is

Infer 4. Seeing the Gospel Doctrine is that in which the Son of man is Lifted up, and therefore of such Excellency as is fore-shewed. It follows too, that they who withhold Abuse, or hinder the Preaching of the glorious Gospel, are in a sad way, and expose themselves to great Condemnation. I say, *Do so to resist it, not in it.* Such as being entrusted with it, do withhold it, whether they do as *Omni*, because they know it is to raise up Seed to their Elder Brother, spill it on the Earth: Because not they, but Christ shall have the glory, are unfaithful with their Talent, conceal the Words of the Holy One. Or like the slothful wicked Servant, *hide their Talent in the Earth;* and refuse (or after they have begun, turn aside

aside from) Preaching the Word, and Doctrine of Christ. We read what our Saviour saith, shall be the Judgment of such Persons, *viz. Take away the Talent from him, and bind the unprofitable servant hand and foot, and cast him into the outward Darknest; where shall he weeping and gnashing of teeth,* Mat. 25. 18, 24, 28, 30. Thence the Apostle having a Dispensation of the Gospel committed to him, cries; *Woe is me, if I Preach not the Gospel,* 1 Cor. 9. 16. If a man fitted for it, for the love of this World embracing it like *Demas*, and desirous to follow the Riches, Honours, Pleasures of it; or to avoid the labour and work of Preaching, Winning and Watching over Souls; or to avoid the Crosses and Sufferings that attend it here, keep silence, or forbear and decline from Preaching it, as God opens doors and gives him opportunities: Surely such a man greatly displeases God, as one injurious to, and dishonouring him, as if he were an hard and unjust Master, and his Service disadvantageous, and he wrongs the Souls of men, from whom he withholds what is for their Profit and Benefit: And therefore this high Calling is upon no such ground to be Omitted, Neglected, or Turned away from, but it is to be accepted willingly, and discharged faithfully and diligently, in Eye to, and confidence in Gods Greatness and Goodness to uphold and bless in it, and reward for it.

2. But much more are they faulty who abuse the Gospel. And so they do who

1. Corrupt or Pervert it, as the Apostle speaks, *Gal. 1. 7.* Making it another thing then what it is in it self, and from God; like *wine mixed with water*: Or, *Silver become dross*, Isa. 1. 22. Or Meat mixed with Poyson, while the Name of God, and the Son of man is neglected, waved, or laid by, and Dreams and Fancies instead thereof Preached. The Grace of God in its Freedom,

ness, Fulness, and Extent not held forth; but a Mingle-mangle, or Hotch-potch of Grace and Works: Christ and Moses, or some other Name or Doctrine in stead thereof declared; such as puts men upon waiting for, and expecting some Almighty and irresistible Operation and Force of Spirit, to Convert and Assure them. But in the mean time, the Gospel of Christ, which is the Power of God to Salvation to them that believe, Waved and Rejected by them, and Preached against, even the Love of God to the World; and so the Discovery of the Son of man, and the Grace in him for sinners, and for all men, in which the Power and Spirit of God breaths, and the Saving and Enlivening force is offered. Men are taught to neglect that, and the Power and Force working in it to look for another & greater, til by Stifling and Crucifying, that they perish. Like the *Jews* that rejected Jesus, and the Grace discovered in, and by him, to look for another Messias of far more Pomp and Splendour then he. Or, as if some should have Taught the Wounded *Israelites*, to have looked for some immediate Power beside the Serpent, instead of looking to the Serpent, through which God puts forth his Almighty Power for their Healing. They who so do, are to be avoided as poysoners of Souls, in stead of good and skilful Physicians: Or as the Corrupters of the Fountains, and Springs, of all true Piety, and acceptable Devotion to God, *Tit. 3. 3, 4.* Yea, such as *bring not this Doctrine of Christ*, we are *not to receive to House, or bid God-speed to, for they are evil and deceitful Workers*, Messengers of Satan, and Instruments, or Authours rather of Perdition, bringing in Heresies of Damnation. Especially such as deny the Person and personal Works of Christ, and turn them into Allegories, their Doctrine is the *Poyson of Dragons*, and the cruel *Poyson of Asps*, quite

quite contrary to the Doctrine of Christ Crucified; the sincere Lifting up of the Son of man, and therefore *they* that bid *such* God-speed, or shew them any countenance, and wish them success, *are* therein partakers of *their* evil works. Against these, we may see what Woes are thundred, in *2 Pet. 2.* and *Jude 4. 19.* And that *For* them (and those after to be mentioned under this Head) *is reserved, the blackness of Darkness for ever.* That is, the saddest portion in Hell, and Misery. For these are like the evil fallen Angels (especially if having known the Way of Truth they turn aside to be of these) fallen from Heaven, and become Seducers of men from the Way of Truth and Righteousness; Cause and Provokers of others mens destructions; the Instruments or Messengers of Satan, to keep or delude men from Christ Jesus the Son of man, that they by neglecting or putting away from them, him & his Salvation set forth in the Gospel, and by looking to, or for other false Medicines, might die of their Wounds: Yea, by these Satan insinuates his strong delusions, that men might believe Lies, and be damned; so that they are most Diametrically, or Point-blank opposite to *Gods Grand design*, and mens great Good and Happiness. And therefore as Christ and his Apostles, were earnest and frequent in warning of such as these; so there are none that the holy Prophets and Apostles, speak more terribly against, as shewing them to be men of swifter and greater destruction than others, as may appear in *Jer. 23. 9. &c.* And in those Chapters of *Peter* and *Jude*, above mentioned. Oh what care therefore should be taken of falling into this number! And of hearing, and being perverted, or subverted by them! *Take heed what ye hear.* Beware of false Prophets; look to your selves, for many Destroyers and Antichrists, are gone out into the World, that turn men from

Christ and his Truth, his true Church and People; and lead them to destruction.

2. Such as Preach the Truth, but walk contrary to it, in Pride, Wantonness, Fraud, Uncleaness, Covetousness, Voluptuous, Riotous Courses, or the like; causing men to stumble at the Gospel, and speak evil of it. These therefore are *Enemies to the Cross of Christ* too, as the former are in their Doctrine, and so much the greater as they are, the more specious in their Conversation; (as the *Pharisees* were to Christ) so these also under pretence of Friendship, betray it like *Judas*, and expose it to its open Enemies to be Decried and Crucified, Rejected and put away, even those that Preaching it, *Phil. 3. 18, 19.* yet have *their Bellies their Gods, and mind Earthly things, whose end therefore is destruction* too among the forementioned; both occasionally to others, and finally to themselves.

3. They that do hinder the Gospel and Gospel-preachers, forbidding them that would and are fitted for it, and sent forth with it to speak it to others, that they might be saved; against such, wrath hath come and will come to the utmost, *1 Thes. 2. 14, 15, 16.* For these men are herein such as please not God, but are contrary to all men (or at least to the good of those men from whom through their cause it is withheld) filling up the measure of their sins. Whether they be

1. Such false Teachers that like the *Pharisees* and *Lawyers* of old, take away the Key of Knowledge, the Vision of all, the Preaching of the Grace of God that brings Salvation to all men; the Preaching of the Cross of Christ, as seen and testified to by all the Prophets of God, and by all his holy Apostles, and that gives Light to all other matters of Doctrine and Practice, and concerns all men as laying a good Foundation for their Faith and

and Repentance, and all-right Obedience unto God ; neither entering the Kingdom themselves, nor suffering those that would to enter it, in so Receiving and Believing the Grace of God in Christ toward them, as to be renewed into a Conformity to him, and Submission to his Government by it : Yes, that the Kingdom of God against men, while they will not have that Preached to them that should let them see their way into it, and perswade them to walk in it, and enter by it, *Mat. 23. 13. Luke 11. 52. Or,*

2. Such as exercising some power amiss, do by violent and compulsive courses, hinder the Preaching and Preachers thereof ; whether that power misexercised be Ecclesiastical or Civil ; and so whether they that abuse their power to such purpose, be led by some blind Zeal for some false way, and against the Truth it self, opposing it as Errour and Falshood. Like the Council at *Jerusalem*, who forbade the Apostles to Preach in the Name of Christ, and the Resurrection of the Dead, being *Sadducees* themselves that denied the Resurrection, and therefore also the more zealous against Christ and the Doctrine of his Resurrection that Establisheth it. Putting them into Prison, and Scourging them for their so Preaching, *Acts 4. 18. and 5. 28. 40.* Though such doing it in Ignorance of unbelief, and upon conviction thereof repenting, they may obtain Mercy as *St. Paul* did, *1 Tim. 1. 13, 14.* But doing it maliciously and against Light and Knowledg, their case is exceeding sad and dangerous : Or whether it be out of Will and Zeal to some fond Ceremonies, Will-worships, or devised and imposed Observances that they forbid the Preaching of the Truth, except they will fall down and Worship them in submitting thereto, like

like that in *Rev.* 13. 16, 17. Where the Beast and false Prophet cause all that will Buy or Sell (that is Trade in Religious exercises) to receive a Mark in their Right hand, or in their Fore-head, or else they shall be prohibited there-from; if not also either Bodily or Civilly killed [the fear of falling under the guilt of receiving which Marks, caused some that I know, rather chuse to be as civilly Dead, then to keep their Places and Liberty of Preaching therein upon the terms of Conformity proposed. Whether they did well or ill therein, God will judg; but] surely all Hinderrers and Letters of the Preaching of the Gospel, are so far as guilty of it fighters against God and his Grand design, and therefore in a way to misery and destruction: And therefore it concerns all to beware of so doing, lest by any Humour, Faction, Ambition or false Principles whatsoever or undue standing upon needless disputable matters, they incur the guilt thereof.

Infer. 5. They that under any pretence, or for any cause reject and put away the Gospel, and the Preaching of Christ from them, must needs run upon their own misery and destruction in so doing, because they put away or neglect their own Salvation, even that in which God is offering and bringing Salvation, Life, and his Kingdom (which is *Righteousness, Peace, and Joy in the Holy Ghost*) to them. Whether it be that they only disregard and neglect it through mindfulness of other matters, as those who being Bidden to the Wedding Dinner turned away *some in their Farms, others to their Merchandize.* Or those in the Supper, who prayed to be excused, because they had *Bought Oxen, hired a Farm, or Married a wife,* *Mat.* 22. 5. 7. *Luke* 14. 18, 19, 20, 23. Or whether out of unbelief of the Message, or zeal against it, or for some other false way deride, abuse and persecute the Messengers and Preachers of it, *Mat.*

22. 6, 7. Or whether they pretend to entertain it, but yet denie the power of it, and will not suffer it to unstrip them of their own rotten Rags (their Carnal confidences, hopes, and rejoycings in themselves, their own wisdom, Righteousness, Fleshly priviledges, and conceits of Righteousness, gathered up some other way; as from some Applications of promises to themselves, or practice and performance of Religious Duties: And not from beholding and eyeing the Grace of God in Christ Crucified, as also their Wills, Purposes, and sinful conversations) that they might be clothed by, and with Christ and his Virtues, the *true wedding Garment*, in which God will accept us. Like the man that came to the Feast, but took not on the Wedding Garment, *Mat. 22. 11, 12.* who therefore was taken away, *bound hand and foot, and cast into the outer darkness, ver. 13.* Yea, which way soever it be, or upon what account soever (whether love of the World, or fear of sufferings from men) that men reject the Gospel, and so the Son of man as lifted up therein, they inevitably run themselves upon their own mischief; both as not receiving the only Medicine prepared for them, for their escape from death and destruction (For, *How shall we escape, if we neglect so great Salvation!* Heb. 2. 3. As the wounded *Israelites* must needs die that neglected the Brazen Serpent, and its lifting up, it being Gods only Medicine) And also as provoking God further against them for slighting his Goodness, despising his Wisdom, and its Design and Device; setting light by his Son, the choice Object and Evidence of his Love: For if they that despised Moses Law, died without mercy, under two or three witnesses; of how much sorer punishment shall he be thought worthy, who hath trampled under foot the Son of God, and counted the blood of the Covenant wherewith he was Sanctified an unholy

holy (or common) thing, and hath done despite to the spirit of grace; for, we know him that saith vengeance is mine, and I will repay: Heb. 10. 28, 29, 30. Surely herein the reason and cause of mens destruction is evident, and the greatness of it seen to be right and reasonable; seeing they suffer not, but by and for putting that away, which would have made them safe and happy. But of this more afterward.

Infer. 6. Lastly, Seeing the Gospel is such a glorious Doctrine, and of such great good and advantage to men, as its a great mercy to a Man or People, when God sends it to them: So it must needs be a heavy judgment, and argue great displeasure against a People, when God takes it away from them; for, is it not his taking away his grace and peace from them? May not *I-chabed, The Glory is departed*, be said in that case, as when the Ark of God was taken from *Israel*; for Salvation and Life, and Gods Kingdom is gone then (as our Saviour said to the *Jews*, by way of threatning, shewing the greatness of Gods wrath against them, for their rejecting him and his servants, and Gospel ministred by them; *Therefore I say unto you, that the Kingdom of God shall be taken from you, and given to a Nation that will bring forth the fruit of it, Matth. 21. 43*) And, is not the taking away Gods Kingdom a sad loss to a People! seeing therein is contained all spiritual and eternal grace and blessing; a sad and fearful judgment, and that which above all here is to be deprecated and avoided, as laying open to eternal destruction; whether it be, by sending strong delusions, that men may believe a lye, and they all be damned that received not the love of the truth, that they might be saved, *2 Thes. 2. 10, 11, 12.* suffering those strong delusions to be so publicly embraced and enjoyed, as to juttle and thrust out the Gospel; as is most grossly and most grievously seen in the *Mahometan Countries*,

tries, and in the *Papacy*, though God is not wholly leaving himself without witness to them; or, by suffering barbarous and wicked Enemies to over-run a Nation or Country; or, by taking away his Servants, either to send them else-where, as when the Apostles, the *Jews* being left to their obstinacy; were sent to the *Gentiles*, *Act.* 13. 47. and 18. 18. Surely it's every way a heavy judgment, and to be much cryed and prayed against, as *Psal.* 12. 1, 2. Well might the Prophet *Amos*, from the mouth of the Lord, signifie that the *Famine of hearing the Word of the Lord*, is a worse Famine then that of *bread and water*, *Amos* 8. 11, 12. For this is but of sustenance for the body and bodily life, and that's but a momentary and uncertain life, which must however dye and depart, that is indangered thereby in a bodily death, out of which there will be a Resurrection again; and in the state of which the Soul mean time may be blessed, *Rev.* 14. 13. but the other is of the sustenance and salvation of the Soul, and the removal thereof lays open to the loss of Eternal Life; and indangers the inevitably falling into everlasting destruction, out of which is no recovery or redemption. Oh how greatly behoves it us then to pray, and pray earnestly for our selves, and for our Nation, that however God may please to correct and chasten us, yet he would be pleased to continue with us his glorious Gospel, and not take that from us; and that he would vouchsafe to give or restore it, to the Places or Nations that are without it, or have it not so clearly with them, as we have it, blessed be God for it. And let this suffice for the first Use, the Discovery of the Excellency of the Gospel Doctrine, and the Inferences therefrom.

C H A P. XXI.

A Second Use. The Excellencies of Christ hence inferred, and that is viewed: First, As the Excellencies of the choice Creatures are ascribed unto Him; and so He, the first-born of every Creature.

Use 2. **T**He Second Thing I shall note, is for further Information of us, from all said upon God's Grand Design of exalting and lifting up Christ the Son of Man, and of the necessity and fulness of Him, and his Exaltation, both as exalted in Himself, and as glorified by the Spirit in the Gospel, for effecting Faith in us, and there-through preserving us from perishing, and giving us Eternal Life; to inform us of the exceeding preciousness, excellency and glory of the Lord Jesus, this Son of Man himself, from whom, and whose excellency all the Glory of the Gospel, and its beneficialness and advantageousness floweth. Surely, He that renders the Gospel so glorious, must needs excell in glory and excellency himself; its nothing, but He in it that makes it rich and full, and efficacious. Let Men speak as gallant words as they can imagine, and use all the skill that Art, and Industry can suggest; yea, that the most wise and subtle spirit can teach them, *Speak with the Tongue of Men and Angels*, use the most powerful demonstrations Logick can make, and the most perswasive arguments Oratory can invent and make use of, yet if there be nothing of the Son of Man in it, nothing of Christ, and him crucified, it avails nothing to our Salvation and enjoyment of Eternal Life. But He alone discovered (and the better the

the more nakedly, and with the less artifice and use of those Sciences) is able to effect all in us; for God hath made void the *wisdom of this world*; the *wise*, the *Scribe* and the *Disputer of this World*, are with him mere ciphers, *1 Cor. 1. 18, 19, 20.* Deceive men they may (and therefore the Apostle cautions us *to beware, lest any man spoil us through Philosophy and vain deceit, Coll. 2. 8*) but save men from perishing they cannot, much less advance them to *External Life*: No, its this Object held forth in the Gospel, that is the life and vertue of it, which is the Son of man Christ Jesus, *Rom. 1. 3.* and *16. 25.* and therefore seeing the Gospel is so excellent by his being the matter of it, how excellent is He himself, who is its matter: He must needs be *more precious than the Gold of Ophir, more glorious and excellent than the Mountains of prey, Isa. 13. 12. Psal. 76. 4.* That hath in him not only the excellencies of all the Creatures, but all the excellencies of God also. Gods great glory, and mans utmost happiness, all meeting in him. If when *Ahasuerus* proposed the Question, *what shall be done to the man whom the King will honour?* *Haman* reasonably thought it would be no small matter which would be done to him; How much more may it be thought and believed, that He whom God not only will honour, but honour above all, must needs excell in all things that may commend him? Yea, He honours him with his own, with all his own honour and glory; which he will not give to any other besides him, either thing or person: Surely he must needs be infinitely and inexpressibly honourable and glorious; seeing God is infinitely honourable and glorious himself, and honours him not according to the dictates of the wisest and highest Creatures (with whom he takes no counsel in this, or any other matter) but according to his own wisdom, understanding and goodness, which are all infinite.

nite and boundless; unless then we could by searching find out God, yea, and find him out to perfection (whose Excellency is higher then the Heavens; so that, what can we do? Deeper then Hell; and therefore, what can we know? Longer then the Earth, and Broader then the Sea, and so altogether Incomprehensible) we cannot find out, and fathom all the Glory and Excellency of this Man, the Son of man; the Lord Jesus. Well may it therefore be said of him, that He hath a Name above every Name, and that none knows but himself, Rev. 19. 12. And as himself saith, None knoweth him but his Father, Mat. 11. 27. Yet many, and great, and glorious things are said of him, by his holy Spirit, That searcheth out all things, even the deep things of God, 1 Cor. 2. 10. And Takes the things of Christ, and shews them to us, John 16. 13, 14, 15. Things that commend him highly to us, though yet, his Name (which is) only Excellent, Psal. 148. 13. It Exalted above all Blessing and Praise, Neh. 9. 5. So that when we have searched, and said all we can, in, and from what is Recorded of him by his holy Spirit, yet we may conclude, as in Psal. 106. 2. Who can declare his mighty Acts? Who can set forth all his Praises? God hath so poured out Himself, and his Fulness, and the Fulness of all things therein as it were into him, that he is All and in all, in the new Creature, or Creation, Col. 3. 10. It hath pleased the Father, that in him all Fulness should dwell (and it hath pleased all Fulness to dwell in him) yea, All the Fulness of the Godhead dwells in him bodily, and in him we are compleat, Col. 1. 19. and 2. 9, 10. All things in Heaven and Earth, hath God pleased to gather together in one, even in Christ Jesus, Ephes. 1. 10. That if any thing in either, or all things in both of them, may like us, and satisfie us, we may have them fully and transcendently in him. Let us essay to View some-

something of his Infinite Perfections. And so

1. We may find him as the Son of man, the *First-born* (or most Choice and Excellent) of every Creature, and to be before all things: As he in whom the choicest Virtues, of all the choice Creatures, are transcendently met. And well they may, seeing by him all things were made and by him received their several Beings, Forms, Properties, and Virtues. We may take a brief view of some of the prime of them, as they are used in Scripture Speech, to be as his Shadows, or Representations of something of his Excellencies; *Who is the beginning of the Creation of God*, Rev. 3. 14. The Wisdom in, and by which all things were made, *Psal. 104. 24. Prov. 3. 19, 20. and 8. 22, 30.* And here let us view,

1. The Creatures made before man. Of which
1. The Light was the first we read of distinctly mentioned. And, *Truly the Light is sweet*, and of great good in the Creation, comfortable and very useful, discovering all things else; and rendring them visible, and affording Direction and something of Capacity for our Working, Walking, and comfortable Fruition of other Creatures. And he is *the Light of the world, the true Light, lighting every man coming into the World; the Light of Life*, giving a right and true discovery of all things, and affording Direction to us, and Capacity for our right demeanour of our selves toward them, and comfortable Injoyment of the Benefits in, or by them; inlightning the mind, and livening the inward man, *John 1: 9. and 8. 12.*

2. The Earth with its Furniture and Garnishments, is used also to represent some of his Excellencies. For he is both as the Fruitful soil, that brings forth and gives Fruitfulness to the Vegetables there-on. For in him the Trees of Righteousness are Planted, and do Grow

(he being in the most choice sense, the House of the Lord) *Psal. 92. 12. John 2. 21. Col. 2. 9.* The fruitful Hill, or Horn of Oyl, *Isa. 5. 2.* Yea, his Garden and Vineyard, with all their pleasant Flowers, Spices and Fruits, have their Rooting in him, *Col. 2. 6, 7.* And Grow in the Grace and knowledg of him, *2 Pet. 3. 18. Cant. 4. 11, 12. 16. and 2. 2, 13.* He, the Word, falling into the Earth, the Humanity, and Dying in the Manhood, brings forth much Fruit, that grows from and in him, *John 12. 24.* Yea, he is both the Root and Off-spring of David too, *Rev. 22. 16.* Though Growing as a tender Plant, and as a Root out of a dry Ground, *Isa. 53. 2.* The Branch out of the Root of Jesse, *Isa. 11. 1, 10.* with *Rom. 15. 12.* The pleasant Plant, the Man whose Name is the Branch, *Zech. 3. 8. and 6. 12.* The Branch of the Lord Beautiful and Glorious, and the Fruit of the Earth, Excellent and Comely. No such Branch, or Root, or Fruit, as he, *Isa. 4. 2.* The True Vine, *John 15. 1, 4.* Whose Grape and Juice cheers both the Heart of God and man, *Judg. 9. 13.* The Apple-Tree amongst the Trees of the Forest, whose Shadow is fragrant and delightful to sit under, and whose Fruit is pleasant to the taste, *Cant. 2. 4, 5.* Yea, the goodly Cedar of Lebanon, so strong and durable, and the Palm-Tree so Tall and Streight growing up, though under Weights and Pressures, are Emblems of him and his Kingdom; he being the Head of the Righteous, the First and Prime of them, *Psal. 92. 11.* The Green Olive-Tree also in the House of God is he, rather than any other, trusting as man in the Mercy and Bounty of God (and so Living by the Father that sent him, *John 6. 57.*) For ever, *Psal. 52. 9.* He is the choice Flower in Gods Garden; and his Cheeks are said to be sweet Flowers, *Cant. 5. 13.*

Again, In the solid parts of, and in the Bowels of the Earth,

Earth, he is represented by what is therein Excellent. Whether it be what is hard and durable only, or what is also precious; the Stone for strength: *He is the Stone and Rock of Israel*, Gen. 49. 24. 2 Sam. 23. 3. *The Rock of Ages*: The Foundation of Gods Building, that cannot be moved; the *sure Foundation*, the *precious Corner Stone*, with whom what is united, and upon whom whose trusteth, shall not be ashamed, 1 Pet. 2. 4, 6. Isa. 28. 16. Yea, if their be any Pearls in the bottome of the Sea, Gems, Jewels, or precious Stones, or Mettals, in the Bowels of the Earth; he is far more Rich and Precious then they. He being and affording that which in the Spirit is called, *The Gold of Ophire*, and *the Stones of the Brooks*, the *Almighty*, that is the *Defence*, or *Gold*; of those that *acquaint themselves with him*, and *receive the Law from his Mouth*. As in him also we may find plenty of *Silver*, or *Silver of Strength*: His *Word* being as *Silver*, *seven times purified in the fire*, Job 22. 22. 24. Psal. 12. 6. Yea, *The words of his Mouth*, are better to the *Soul* then *Gold*, then much *fine Gold*; yea, *Then thousands of Gold and Silver*, Psal. 9. 10. and 119. 71. He is the *Pearl of Price*, which the wise Merchant sells all to purchase, counting as *Loss and Dung*, the most goodly and glistering Pearls besides, that he may win him, Mat. 13. 44, 45. Phil. 2. 7, 8, 9. Yea, He and the knowledg of him, is that *Wisdom* that is better then *Pearls and Rubies*; not to be valued with the *Onyx Stone*, or *Topaz of Ethiopia*, or what ever other Gems and Jewels: *All things that can be desired*, not being comparable therewith, Job 28. Prov. 3. 14, 15.

3. If we View the Waters. He is the Ocean of Goodness, and of plenteous Redemption: *Into whose Depths he will cast all his Peoples sins*, Mich. 7. 18, 19. The Spring and Fountain of Living Waters, Jer. 2. 13.

The place of broad Rivers and Streams, much more safe then the Seas; for therein goes *no Gally with Oars, nor gallant Ships*, Isa. 33. 21. And the Waters which he gives, far transcend all others in Virtue and Goodness; both for Cleansing, for they cleanse the foulest Spots, make clean such as the *house of David, and Inhabitants of Jerusalem*; Persons guilty of bloody sins, like Scarlet or Crimson, Zech. 13. 1. Isa. 1. 10, 18, 21, 22. And for Fructifying, for they cause the Trees of Righteousness always to be green, and to bear forth precious and prosperous Fruits, Psal. 1. 2, 3. Ezek. 47. 7, 12. And for Quenching the Thirst, for they cause the Drinkers of them to *Thirst no more*, John 4. 14. Rev. 7. 16, 17. Yea, they also produce a multitude of Fish, Souls trusting to and Swimming in the Goodness of God, as manifested in him. Yea, and they give Life and Healing to all they come to, Ezek. 47. 7, 8. And what are *not healed by them, are like Marshes and stinky places*, the Sinks of sin. And these Waters are Christ, and the knowledg of, and abundance of Grace in him, John 6. 35. and 7. 37, 38, 39.

4. View we the Air, and there we shall find the Clouds useful for shading from the heat, and the Rain and Dew thence refreshing the Earth, and producing Fruits therein. And is not Christ a Cloud of Protection and Shadow to his Servants? Isa. 4. 4. *And he shall come down like Rain on the mown Grass* (those that are taken down and cut off from their Carnal confidences, and Fleshly rejoycings in themselves) *and as the showres that water the Earth*. So as in his days, the Righteous shall flourish, Psal. 72. 6, 7. Yea, and his Doctrine is as the Rain, the small Rain, and as the Dew to the tender herb, or heart; because his Name is therein Proclaimed, Dent. 32. 1, 2. And his Spirit poured out, is like water upon the thirsty, and

and his blessing like floods of water upon the dry Land, Isa. 44. 3, 4. so as he causes to grow, as among the grass, and as the Willows by the water courses. And He will be as the Dew to Israel, a sweet refreshing, so as he shall grow as the Lilly and cast forth his roots as Lebanon, his branches shall spread, and his beauty shall be as the Olive-tree, and his smell as Lebanon, Hos. 14. 5, 6. Yea, and he makes them that are in him, and partake of him, to be as the dew too from the Lord, and as the showres upon the grass, (as he is held forth in and by them) that tarryeth not for man (to help forward by his Art and industry) nor waiteth for the Sons of men, Mic. 5. 7. In the Air also is the cool refreshing breath, & the winds that sometimes bring clouds and rain, and sometimes drive them away, sometimes carries on mens endeavours, and sometime breaks down what resists. And his Spirit is as the wind which bloweth and breatheth where it listeth, and brings forth the Clouds that have rain in them, his gifted Servants, Job. 3. 8. Isa. 5. 6. and showres of heavenly doctrine and blessing. And it is sometime like a mighty rushing wind, too strong for all that make resistance there-against, Act. 2. 2. and 6. 10. And he drives away from, or brings storms upon men, as he sees fitting, Rev. 7. 1, 2. Yea, Christ by his Spirit sometimes fills the Soul with a fresh Gale, and carries it on with a full Sail of assurance of faith and hope, while they as Vessels swim upon the Ocean and Streams of his Goodness, and commit themselves to his care and assistance, Coll. 2. 2. Heb. 6. 11. and 10. 22. Yea, and in the Air there be Thundrings and Lightnings too, representing his Voice, and the discoveries of Himself, and his wrath; while He thunders from heaven upon his enemies, 1 Sam. 3. 10. and answers his people by terrible things in righteousness, in the secret place of thunder, Psal. 65. 5. and 81. 7. Yea, and He makes his

Servants

Servants and Disciples too sometimes *Boanerges*, Sons of Thunder, Mark 3. 17. And his *Lightnings* (his suddain, forcible discoveries of himself, his truth, and judgments) *inlighten the earth*, Psal. 97. 4.

5. The Fire also represents him who was as *devouring Fire in the sight of the Children of Israel*, Exod. 24. 13. and, who *sits as the Refiners fire to purify the Sons of Levi, that they may offer a pure offering*, Mal. 8. 3. And surely He is that *light of Israel that is for a Fire, and his Holy one that is for a flame, to burn and devour his thorns and briars* (the wicked amongst and against them, with all wicked works) 2 Sam. 23. 6, 7. Ezek. 2. 6. and 28. 24. Mal. 4. 1. Heb. 6. 8. Isa. 10. 17. Yea, his Law is a *fiery law*, Deut. 33. 2. And his word as *fire to give light, warmth, and helpfulness for purifying, melting, and burning up what is meet for such operations*, Jer. 23. 29. and his spirit a *Spirit of burning*, Isa. 4. 4. where-with also, as also with fiery tryals and afflictions, he *baptizeth*; Matth. 3. 11.

6. View we the Heavens ; there the *bright and the morning star* very comfortable to them that watch for the Morning, and the *Sun pleasant for the eye to behold*, are to be seen, and He is the *bright and the morning star*, Rev. 22. 16. The *Day spring* (East, or Morning) *that hath visited us, to give light to them that sit in darkness, and the shadow of death, and to guide our feet into the ways of peace*, Luc. 1. 77. 78. A *great light*, Matth. 4. 16. Yea, He is the glorious *Sun of righteousness* that shall arise to those that fear him, *with healing under his wings*; and as the Sun in the Firmament hath rejoyced, and doth to run his course, Mal. 4. 2. Psal. 19. 6. Yea, He is far above the Sun in excellency; for, *the Lord God is a Sun and a Shield too, and will give grace and glory, and no good thing will he withhold from them that walk uprightly*, Psal. 84. 11.

7. View we the Animals and living Creatures, what excellencies or usefulness is in them, that be not far more excellently in him; the meekness of the Lamb, its cleanness for Sacrifice to God; goodness, sweetness & wholsomeness for food, and profitableness for clothing to men; its patience in suffering, &c. are far more excellently in him; the *Lamb of God, the spotless Lamb, and without blemish, that takes away the sin of the World*, Joh. 1. 29. 1 Pet. 1. 19. Joh. 6. 51. 53. 55. a Lamb against the ravenous Beasts, who though hated and hunted by them, bears all with patience and meekness; *dumb before the Shearers, and when led to the slaughter opened not his mouth*, Isa. 53. 7. and at the last *overcomes them*, Rev. 17. 14. The strength and courage of the Lion, and the comeliness of his going, *that turneth not away from any*; being found in him too, who is therefore stiled *the Lion of the Tribe of Judah, that hath prevailed*. Prov. 30. 30. Rev. 5. 5. Yea, he overcomes the old Lion and Dragon, and all the Beasts of prey, which rise up against him. The stately Unicorn and his erected Horn is but an emblem of Him, and his Kingdom, having the strength of the Unicorn, *Numb. 23. 22. and 24. 8. and his glory, and strength called his Horn, shall be exalted like the Unicoernes horn*, Psal. 92. 10. The Roe and the young Hart *leaping on the mountains*, is he in the liveliness of his love, *Cant. 2. 9. 17. and 8. 14.* The Hen or any other Bird most loving to her Chickens or young ones, are short of him too in his desire to gather Souls under him for his defence, and in keeping warm and safe those that trust under the shadow of his wings, *Matth. 23. 37. Psal. 91. 3.*

11. View we Man, Gods prime workmanship at the first, *Gen. 1. 26. and Christs delight*, Prov. 8. 31. and we shall find no excellency given Man, wherein Christ excels not; View we,

1. His Body, with its Members ; they are made use of to expresse, or rather figure his excellencies, who also was made Man, and took an humane body now made glorious: under the names of Mans bodily members, he hath discovered his perfections ; but so, as far surpasses all that's in other mens bodies ; for, *his Head is as the most fine gold*, to signify the preciousness of his Deity and Authority, his Rule and Government, and how exceeding rich and precious his thoughts and inventions ; 1 Cor. VI. 3. *Psal.* 139. 17, 18. *His locks bushie and black as a Raven*, his thoughts exceeding many to us and deep, and so are the acts and exercises of his Authority and Government over us, and for us ; his judgments also unsearchable and full of strength, youth and beauty, *Psal.* 4. 6. and 93. 5, 6. *Rom.* 11. 33. *His eyes (or inspections) like Doves eyes washed with milk*, undefiled, pure and clean, chaste and single, and fully set, nothing wrong or amiss in them, he seasonably beholds our needs and wants, and discovers either love or anger, as is meet for us. *His cheeks*, the appearance of his face, as *beds of spices, sweet flowers*, both lovely to the view, and grateful to the tast and smell, sweet, fragrant, precious, refreshing the inward senses. *His lips like Lillies dropping sweet smelling myrrh* ; his words pure and clean, precious, refreshing the heart, and physical, and full of purging, healing virtue to the Soul and Conscience. *His Hands as Gold-rings set with the Beryll*, his powerful acts and works precious, rich, heavenly, and his power without beginning or end. *His Belly as bright Ivory overlaid with sapphires*, his inward hearty affections, and bowelly compassions manifest, pure, clean and chaste, and most precious rich, and enriching, as opened and disclosed in the Holy Books or Scriptures of truth. *His Leggs as Pillars of Marble*, his goings strong and steddily, *set upon Sockets of fine gold*, having their Basis or Foundation in his

his Deity, or also in his precious sufferings, wherein he was as Gold tried in the Fire for us, and all suitable to his Word and Wisdom, more precious then the finest Gold, *Psal.* 19. 10. and 119. 72. 127. *Prov.* 3. 14. and 8. 10, 18, 19. *His countenance like Lebanon, excellent as the Cedars; his stature, and the growth of his glory, and glorious Kingdom, such as is beautiful and fragrant, strong, durable, and such as over-passeth all others, and his love and favour marvellous, great, strong, and refreshing. His mouth most sweet; his gracious and heavenly Doctrine sweeter then the honey and the honey comb, Psal.* 19. 10. and 119. 72. *Yea, he is altogether lovely, or love and desires, worthy to be admired and beloved of us, Cant.* 5. 10, 16. and though he hath not always one and the same appearance attributed to him, yet its always excellent and glorious.

In *Dan.* 10. 6. *his Body appeared like the Beryll, of a sky-colour, to signify his heavenliness, and the heavenliness into which he brings his Church; his face as the appearance of lightning, terrible to his enemies, and exceeding bright, pure and glorious in its sudden transient manifestations. His Eyes as Lamps of Fire; his inspections such as discover things in the dark, and burn up things combustible, and such as are saving to his People, Isa.* 62. 1. *Yea, his eyes behold, his eye-lids try the Children of men, Psal.* 11. 5. *His armes (wherewith he works) and his feet, (wherewith he walks) like in colour to polished brass, strong, bright, glorious and pure, for his work is perfect, and all his ways are judgment, a God of truth, and without iniquity, just and right is he, Deut.* 32. 4. Or, as Nehemiah expressed it, *His works are truth, and his ways judgment, and such as walk in pride, he is able to abase, Dan.* 4. 37. *The voice of his words, like the voice of a multitude. Such firmness in his sayings, and testimonies that are as*

much or more to be believed, then what is testified by a multitude of witnesses: In *Rev. 1. 14.* its a little otherwise. *His head white like wooll, white as snow*, to shew him to be *from of old, from everlasting*; *Mic. 5. 2. The everlasting Father, Isa. 9. 6.* and his Authority and Government to be perfectly pure, and immixed with any thing of evil: *His eyes as flames of fire*; his views such, as perfectly discerns what's in the dark, and makes it evident, burning up the evil. *His feet like unto fine brass, like as if they burned in a Furnace*, which may signify (beside what we noted on them in *Daniel*) the fiery trials that he orders in his ways and providences, for purifying his members in their goings; and yet the durableness of his ways and meanest, and greatest suffering members, that are not thereby consumed, but consume what opposeth his walkings. *His voice as the sound of many waters*, which signifies a multitude of witnesses, as before. *In his right hand seven Stars*, to signify his holding and upholding by his power, and favour, his shining Ministers, and disposing them as he pleaseth. *And out of his mouth went a sharp Sword*; his quick and piercing Word, with its Instructions, Reproofs, and Judgments: And, *his countenance, as the Sun, when it shineth in its strength*; his favour affording most excellent, and full light of understanding, warmth, and chearing of heart, and effecting fruitfulness in all good things, when it shines forth; such is He, as he is represented in the similitude of a man; yea, as He took a body of flesh for us, so He therein and there-through, is the body or substance of all things, that tyed him out: *Col. 2. 16.* But, let us view him also in the Perfections of,

a. Man's inside, as made of God. *God breathed into Man the breath of life, and Man became a living Soul.* Life is common to Man with other Creatures, and is a great excellency

excellency of the Creatures indued with it, making them therein to excel the inanimate. Christ not only hath life in himself, but is the life, the life of the Soul, the Resurrection and the Life: Joh. 11. 25. *The Way, the Truth, and the Life*: Joh. 14. 6. Yea, all life he gives to the Soul, as well as He hath it in himself; Life of growth; for, as he himself grew in wisdom, stature, and favour, both with God and man; so he causeth the Soul to grow in grace; as He in the knowledg of himself, comes more and more into it. The *Thessalonians* being in God, and Christ, their faith and love grew exceedingly, 2 Thes. 1. 1, 3. 2 Pet. 3. 18. Life of sense and motion; He hath that perfectly; for, he beholdeth all things, and nothing is hid from his sight, but all things are opened and naked before him; Heb. 4. 12, 13. Though, yet through charity, none so blind as he, not to see and observe against us our iniquities, Isa. 42. 19, 20. Psal. 130. 3, 4. He heareth all things; for, he that planted the ear, shall wit he hear, Psal. 94. 9. Though through charity he is oft, as one deaf, to what may make against men, so as not to testify his hearing in punishing them: Isa. 42. 19, 20. But, he hears the cry of the poor and helpless; yea, he hears from heaven: Psal. 102. 20. compared with ver. 25, 26. and Heb. 1. 10, 11. He smells the savour of his Spouses Ointments above all Spices, and her Garments as the smell of Lebanon; Cant. 4. 10, 11. He tasteth the sweetness of her love more than Wine, and eats his honey-comb with his honey, and drinks his wine with his milk; and findes sweetness and refreshing therein. Cant. 4. 10. and 5. 1. Though he will not smell in the solemn Assemblies of evil doers, tast their sacrifices, nor regard their Songs, or the melody of their Viols; Amos 5. 21, 22, 23. He feels also our infirmities, and can be touched with his Peoples injuries, and be sensible of their miseries. He that toucheth them, toucheth the apple

of his eye: Heb. 4. 15. Zech. 2. 8. And he is also the cause and giver of all right sense to the Soul, that receives him to be its life. *He opens the eyes of the blind*, and makes them see wonders in himself, and in his Law; in him the light of God, we may see light: Yea, he gives a discerning of all things rightly, by the entrance of his Word, and efficacy of his Spirit, *Isa. 42. 6. Psal. 119. 18, 130, 131. 1 Joh. 2. 20, 27. Cant. 8. 13. He opens also the ear to hear* his instructions: Yea, his speaking efficacy is such, as *the dead hear his voice, and they that hear live*; Joh. 5. 25. Yea, and opens the eares to hear the cries of the poor; and the eyes to behold their miseries: *Prov. 20. 12. He makes the heart to tast Gods goodness*, and his own graciousness; *Psal. 34. 8. 1 Pet. 2. 3. and makes the Virgins to smell the sweet savour of his Ointments, even his Name*, which is as ointment poured out, *Cant. 1. 2. And to feel the touches of his power and goodness*, which are marvellous in their workings. If he touch a Soul when dead, or in a swoon, or dead sleep, he can make it sensible of it, and set it on its knees, and on the palms of the hands; put it upon praying and endeavouring after him: *Dan. 10. 10. If our Lips be dumb*, and he touch them, he can make us feel his power, and speak unto, or of him; *ver. 16. And we being weak in our operations and actings*, his touch will further strengthen us in, and unto them: *ver. 17, 18. And as for motion*, he *walks in the mids of the golden Candlesticks*, *Rev. 1. 13. and leads his People like a Flock*, *Rev. 7. 16. & goes out conquering, and to conquer*; *Rev. 6. 2, 3. Yea the life of reason and understanding is in him, & from him in its perfection. He understands all things, even the secrets of the heart; and knows the differences of all things; For all things are naked and opened unto him*, *1 Cor. 4. 5. Heb. 4. 13. His Memory also is perfect, and powerful to retain all his Promises,*

mifes, *Ezek. 16. 60.* And his Peoples petitions, *Pfal. 9. 12.* And the evil Works and Injuries of their Adversaries, *Amos 8. 7. Hof. 7. 2.* Though the fins of his faithful repenting Servants, out of his Love and Mercy, he will not remember. As for his Invention, he is that *Wisdom that dwells with Prudence, and finds out the knowledge of witty Intentions, Prov. 8. 12.* Yea, *Counsel is his, and sound Wisdom; he hath Understanding, he hath Strength, Ver. 14.* The affections of the Soul are in him in perfection; for *he loves them that love him, Ver. 17.* Yea, he hath in Mercy and Pity so loved his Enemies, as to die for them, *Rom. 5. 6, 8.* And to pray for them, *Luke 23. 34.* And he perfectly hates Evil and Wickedness: *Pride and Arrogance, and the evil way, and the froward Mouth doth he hate, Prov. 8. 13.* Yea, *Because he loveth Righteousness, and hates Iniquity, therefore God, his God, hath Anointed him with the Oyl of gladness above his fellows, Psal. 45. 6, 7.* And from Love he desires mens good, though especially his desire is to his Spouse; *I am my Beloveds (saith she) and his desire is towards me, Cant. 7. 10.* Yea, he rejoices and delights in the good of his Servants, and thence instructs them to *abide in him, that they might bring forth Fruit, that his Joy might remain in them, John 15. 4, 5, 11.* He takes pleasure in the prosperity of his Servants, *Pfal. 35. 27.* And so he grieves for mens Follies and Miseries; as *he beheld Jerusalem, and wept over it, for its fins, and approaching miseries, Luke 19. 41, 42.* And can be angry, though he takes no pleasure to be so, *Mark. 3. 5. Psal. 103. 9, 10.* Yea, all the humane Virtues are in him without Imperfection, Justice; for *he loves Righteousness, and hates Iniquities, and is the Righteous one, Psal. 45. 7.* 1 John 2. 1. *In Righteousness Judging, and making war, Rev. 19. 11.* Fortitude or Courage; which he hath shewed forth perfectly in his patient

patient bearing Injuries, and Evils, and going through with his Work, so as nothing turned him back, *Isa.* 50. 5, 6. *Heb.* 12. 2. Temperance; for the Honours and Preferments, Riches, and Pleasures of this World, could not move him from his course; neither when Satan bad for his Service, *the Kingdoms of the World, and their Glory*, *Mat.* 4. 8, 9. Nor when the people would have made him a King, *John* 6. 15. Prudence; for its fore-testified of him by his Father: *Behold my Servant shall deal prudently*, *Isa.* 52. 13. And he is the Spring of all these Excellencies, to all that listen to, and obey his Doctrine, giving them to know, and *understand all things*, *Prov.* 28. 5. 1 *John* 2. 20, 27. And to discern the things that differ, and approve the things that are excellent, *Rev.* 3. 18. *Phil.* 3. 10, 11. Makes them to remember him, and in him God and his Goodness, and what he sees good for them; by his Spirit, *bringing all things to their remembrance*, *John* 14. 26. *Cant.* 1. 4. Gifts them severally as he pleases, with Knowledge, Invention, and Finding out of Secrets, *Prov.* 1. 2, 3, 4. Renews the Affections to love good, and hate evil; and in a word, through the discoveries of his Glory, he *changes them* into his *own Image*, making them a new man, indued with all manly Qualities, and Virtues; Righteousness, Fortitude or Courage in induring Adversities, and going on in his ways with all Perseverance, Temperance, in denying their Lusts, and Appetites, and living *Soberly and Righteously in this present world*; and prudence in walking wisely; yea, in *all wisdom to all well-pleasing*, 2 *Cor.* 3. 18. *Ephes.* 2. 6. and 4. 15, 16, 21, 22, 23. *Col.* 1. 9, 10, 11, and 3. 10. *Tit.* 2. 11, 12. As may be seen in his Worthies, who through the Faith of him, have loved and wrought Righteousness; so as for the sake thereof, to suffer and endure all things, as may be seen

seen in that *Cloud of Witnesses*, Heb. 11. with 1 Sam. 18. 30. Gen. 39 1, 2, 8, 9, 21, 22, 23. Dan. 1. 8, 9. 12. 17. and 6. 4, 5. &c. Yea,

3. He had not only (even in his mortal state too) the perfections of the first Man, as to matter of Virtue and Integrity of mind, but also in that state he managed them far better then the first *Adam* did: For *Adam* though in a Garden of delight or Paradise, free from Infirmities in himself, or trouble from without him, having the abundance of all Delights or Mercies before his Eyes, every one of which might have minded him of Gods Goodness, and the good reason he had to love and cleave to him; yet merely by the Temptation of a Creature, fell from his Obedience at the first on-set, *Eva* by the temptation of the Serpent, and *Adam* by her suggestion; But Christ (who though in the state before his Incarnation, was higher then the first *Adam*, being the *Lord in Heaven, the Image of the Invisible God*; and so owned by the Angels as the Lord at his coming into the World, before which he also lived with his Father, in the height of Glory and Happiness, *Phil. 2. 6.* yet) now in his Incarnate state, had emptied himself of all that for us; yet in this State, though made in *the similitude of sinful Flesh*, and compassed about with Temptations among Men and Devils; though led into a Wilderness, where he eat nothing for *forty days, and forty nights*; among no pleasant Fruit-trees, or Objects of such Content and Delight; but among wild Beasts, tempted by Satan, resisted him all along in manifold assaults, and got the Victory over him, and kept his Integrity. Yea, though all his life after he was set upon with diversity of Enemies and Assaults, and met with nothing in the world, in a manner but Trials and Grievs, the worst Rejections, Reproaches and Sufferings: Yea, though tempted both
of

of Men and of Devils, and tried to the uttermost by his Father, yet held fast his Integrity, *and was obedient to the Death, the Death of the Cross*; indeed for our sakes, though as Innocent in himself, as, and more perfect in his conforming himself to Gods Will, then *Adam*; yet he was not here in the form of the first *Adam*, while Innocent as to his outward man and state. He was not so free from Mortality and Infirmary, for *he was tempted in all points even as we*; with Hunger, Thirst, Weariness, Griet, Torments, &c. nor had such power in the world over the Creatures as to his visible Form, but was in the Form of a Poor-man, and a Servant, who *had not wherewith to lay his head*. Yea, he was in all the state of the fallen man, made sin, and under the Law, and bare our Curse; in which he shewed forth the exceeding greatness of his Love and Obedience to his Father, and Charity to us men; Virtues far transcending all that was found in the first *Adam* acting, though made good and upright: Yet through Death having satisfied Gods Justice, and pacified his Wrath for us, overcome Death, spoiled Principalities and Powers, risen a Conquerour, and gone up to the Right-hand of God: As he was before much Higher then the first Man, being *the Lord in Heaven*, 1 Cor. 15. 45. 50. So now also he hath restored the Nature of man in himself, from under all the Miseries that the first *Adams* sin occasioned to it, and to him in it, and hath Exalted it, and is Exalted in it to far higher Happiness; and so we find in him both as in himself before, and as Man now.

4. All the perfections of man that he first laid aside in his first appearance for us, to suffer in the Flesh: Yea, all, and greater then all *Adam* had in all the Honour God put upon him, and the Provisions he made for him in his Innocent state. For as he made himself of exceeding

ing rich, through his great charity and grace to us, poor, that through his poverty we might be made rich; so to that end, that he might enrich us, He is become in the manhood far richer then the first *Adam* was: for, the Father loves the Son, and hath given all things into his hands; Joh. 3. 35. So as all that the Father hath is his, Joh. 16. 15. and he is Lord of all, Act. 10. 36. He that was in the form of God, made himself in the form of a Servant, and in the habit of a Man, even of an ordinary man for our sake, having neither outward form or beauty, when we see him that we should desire him: nor Authority and Power to command any man, but such as voluntarily became his Disciples: but, now the Sun is not so glorious, much less was the body of *Adam* in his innocency, as his body being glorified is, Act. 26. 13. Philip. 3. 21. Nor, is there any Authority beside comparable with his. *Adam* indeed had Dominion over Gods works that are visible in Earth and Sea, but all Authority both in heaven and earth, is now given to him, and he doth exercise it over them. *Adam* knew how to call all the names of the living Creatures, but Christ not only knoweth what is in them, and in men also, yea, all men, Joh. 3. 24, 25. but also he knows his own name, and his Father and Fathers name, which none else doth, Job. 7. 29. Rev. 19. 12. Math. 11. 27. *Adam* then had provision made for him, that he might in standing, live, and been immortal; a Garden planted, furnished with all variety of Trees and Fruits, pleasant to the sight, and good for food; and a River of Water running therein to water it, and a Tree of Life in the midst of it.

And surely Christ, as he had delight in God, and fullness of glory and satisfaction in, and with him, before his Incarnation (it being the same glory he had with him before the World was, that now he hath, Job. 17. 3.)

So now also he lives in God (yea, when in the flesh, 'he
 'lived by his Father, as he that eats him lives by him,
 'Joh. 6. 57) and it was, and surely is 'his meat and
 'drink to do his Fathers will, Joh. 4. 34. and He also
 hath planted a pleasant Garden, and an 'Orchard of
 'Pomegranates with pleasant Fruits, Camphire, Nard,
 'Spikenard, Saffron, and Calamus, and Cinnamon, and all
 'the Trees of Frankincense, Myrrh and Aloes, with all
 'the chief Spices; and there is (or rather he is) the 'foun-
 'tain of Gardens, a Well of living waters, and streams
 'from Lebanon; Cant. 4. 15. And he exercises himself
 to dress this, as the first *Adam* his; and he eats of his
 pleasant fruits, which it brings forth to him. 'Gathers
 'his Myrrh with his Spices, eats his honey-comb with
 'his honey: The fruits brought forth by his spirit in his
 People are the joy of his heart, and as his pleasant-meat;
 and he 'drinks his Wine with his milk; even the love
 of his Spouse, and of his Children to him; which he hath
 begot in them, by his spirit, and the expressions of it;
Cant. 4. 11, 13, 14. and 5. 1. *Joh.* 15. 11. And he
 is all this to us and for us. *Adam* again had a Sabbath
 to rest in; and surely Christ rested in the Father, and in
 his love, even before the foundations of the World; and
 'rests in his love to his People, *Zeph.* 3. 17. 'Yea, and
 having offered one perfect Sacrifice now to God for us,
 is set down, and rests for ever from all his sufferings and
 toilsome work and service in his Priestly ministration; at
 his Fathers right-hand; 'there expecting till all his foes
 'be made his foot-stool, *Heb.* 10. 11, 12, 13. And is
 the Rest and Sabbath for us to rest in, *Heb.* 4. 3, 4. *Mat.*
 11. 28. *Adam* was made in Gods Image; and Christ
 'is the Image of the invisible Majesty, the brightness of
 'his glory, and expresse Character of his Person, *Col.* 1. 15.
Heb. 1. 3. *Adam* was Male and Female, as *Adam* is the
 common

common name of both, *Gen. 5. 1.* and Christ takes on him both formes often. He is *the man Christ Jesus*; *1 Tim. 2. 5.* Yet sometime he is represented in the Feminine forme; as *Wisdom hath built her house, and hewed out her seven Pillars*, *Prov. 9. 1, 2.* And as *he is the everlasting Father*, that begets Children to himself, and to his Father: So, he brings them forth too, *through the travail of his Soul*, *Isa. 9. 6.* and *53. 10.* Yet, as God see it good for *Adam* not to be alone; and therefore he made him an help-meet for him out of his side, while he was cast by him into a deep sleep: and so formed the woman for him, and brought her to him that *leaving Father, and Mother, Man might cleave to his Wife*: even so Christ also hath a Spouse formed out of his side; *out of his flesh, and out of his bone*, through his sleeping in death; which he hath left Father and Mother to cleave unto, and in her is his delight, *Eph. 5. 30. Isa. 62. 4, 5.* *Adam* and *Eve* were naked, and were not ashamed in their innocent state (or, as the words may be read, they behaved themselves prudently, and did not shame themselves, *Gen. 2. 25*) and did not see themselves naked, till they had sinned; for, till then, they were comely through the beauty and glory of God upon them, and their integrity and innocency; and Gods favour and protection was their defence and cover, from any thing that might harm them: but after they had sinned, and Christ was interposed to be their Saviour, God clothed them with Coats. So Christ also, and his Spouse are represented as naked sometimes one to the other, and there is no shame therein. So Christ is nakedly represented, in *Cant. 5. 12, 16.* and so we find the Spouse his Church set forth, as exceeding comely, lovely and beautiful, without any Ornaments, or clothing mentioned, save upon her feet, to keep her clean, and safe in her walking with him, *Cant. 7. 1, 7.* Yet, at

other times we find Christ represented as clothed, not as having any thing of shame to be hid and covered, but as Adam, before he see himself naked, was covered with the glorious Ornaments of his own virtues, and the glory of God upon him; So it is said, *The Lord reigneth, he is clothed with Majesty, the Lord is clothed with strength, he hath girded himself, &c.* Psal. 93. 1. and in Dan. 10. we find him clothed with linen, his own innocency and purity, as the high Priest that was to offer the atoneing Sacrifice; and girded with the fine gold of Uphaz: that is, with his truth, more precious then the finest gold; as in Isa. 11. 5. *Righteousness the girdle of his loynes, and faithfulness the girdle of his reines;* in Rev. 1. 12. we find him clothed with a Garment down to his Feet: The Robe of Righteousness, wherewith he covereth his whole Body, the Church, even to his lowest and meanest Members; and girt about the paps with a golden girdle; his heart girt with love and charity (or strengthened therewith) the bond of all perfection, as its called, Col. 3. 14. He hath (as Princes use to have) changes of Raiment, in which is much preciousness. We may find him sometimes among his People 'in Garments of Salvation and Praise; Isa. 61. 10. And sometimes 'clothed with Garments of Vengeance, against his and their Enemies: So in Rev. 10. 11. We find him clothed with a Cloud (as threatening tryal to his Church, or vengeance to his Enemies; and with a Rain-bow about his head: as mindful of his Covenant with them that fear him, in Isa. 59. 17. He 'is clad 'as a Man of War, having righteousness on as a Breast-plate, and the Helmet of Salvation on his Head, (which he hath for his Body the Church also, Eph. 6. 14, 17) 'and he put on the Garments of vengeance for clothing, 'and was clad with zeal, as a cloak. And in Isa. 63. 1, 2. He is represented 'red in his Aapparel, and his Garments 'dyed

'dyled and stained with blood; because of the vengeance executed by him on his Enemies, as also in *Rev.* 19. 12. But when he is clad as a Bridegroom, or Saviour to our Souls, 'all his Garments smell of Myrrh, Aloes, and 'Cassia, (sweet, healthful, and purging Spices and Perfumes) 'out of the Ivory Palaces wherewith they have 'made him glad, *Psal.* 45. 8. And we find his Spouse clothed and adorned by him, and for him too, in *Ezek.* 10, 11, 12, 13. and in *Rev.* 19. 7, 8. But of these things I shall not speak more largely.

III. We have seen the perfections of man. Let us a little (as we may) view also those of the Angels. He is also called, 'the Angel of the Covenant. An Angel is in English a Messenger, and therefore so translated in our later Editions of the Bible, in *Mal.* 3. 1. The Angel of 'Gods presence that saved Israel, *Isa.* 63. 9. And that 'redeemed Jacob out of all evil, and had power of blessing: *Gen.* 48. 16. And surely He is the highest and best Messenger, or Angel that was ever sent of God, being his only Son. Nor can we find any excellency in the Angels, in which he doth not out-strip them: They are said to excel in strength, doing Gods commandments: *Psal.* 107. 20. but they excel not, nor equalize him in either: They cannot uphold all things by the Word of their Power, as He doth, *Heb.* 1. 3. Nor could they stand under the weight of our sins, as He did, *1 Pet.* 2. 24. Therefore they give him the preheminance; and judge him only worthy to receive the Power, Riches, Wisdom and Strength, Honour, Glory and Blessing, *Rev.* 5. 12. Nor do they Gods Commandments, like or equally to him, who obeyed to the death, the Death of the Cross, laying down his life as his Fathers commandment, and delighting to do his will therein; so as to bear and take away our sins by the sacrifice of himself,

himself, *Philip. 2. 8. Job. 10. 18. Heb. 9. 26. and 10. 5, 6. Psal. 40. 48. Job. 14. 31.* They are also intelligent and understanding spirits, great in knowledge, and excellent in speech, *1 Cor. 13. 1.* yet far short of him: for, God hath found folly in them, saith *Job 4. 18.* but *Christ is the wisdom of God, 1 Cor. 1. 24. knowing his Father*, whom none else so knows, *Matth. 11. 27.* and *grace is poured into his lips, so as God hath blessed him for ever; Psal. 45. 2.* They are also great in power, especially such of them as are called Principalities and Powers, *Eph. 1. 20, 21.* but not equal with Christ, to whom all of them are commanded to give worship: He hath obtained a far more excellent name by inheritance than they, as may be seen, *Heb. 1. 5, 6. to the end.* They are indeed *Spirits*, but *ministering Spirits* to him. He is the Lord that Spirit, the quickning Spirit, so as none of them are, *2 Cor. 3. 16, 17. 1 Cor. 15. 45.* So that in him are all the perfections, and more then all the perfections of Creatures: Yea,

C H A P. XXII

Secondly, That in Christ are all things. Answering the Needs of Fallen man, all things that pertain both to Life and Godliness.

2) **A**gain he is, and in him are all things answering the Needs of his fallen Creatures of Mankind, *All things pertaining to Life and Godliness*, and they are given us *in the knowledge of him*, 2 Pet. 1. 3. Let us view that in either Branch.

First, All things pertaining to Life he is, and are in him for us. And that both as

1. Necessary to the Being and Upholding of it, not only as by his Death and Sacrifice we are (and this Old World for us is) upholden, so as that we may subsist and Live, as it were from Death or the state thereof (which we were Obnoxious to) under a comfortable Injoyment of a natural Life and Being; and have therein opportunities of seeking the Lord, *Psal. 73. 3. Acts 17. 26, 27.* But also in reference to a Spiritual life and happy being in, and from him. And so whereas

First, It's necessary to our so Living, that we be Begotten from the Dead to live to God, he is the Begetter of men thereto, *the everlasting Father*, Isa. 9. 6. Who Begets in his own likeness as Adam did in his, but far better Children; because Adam Begat none, till he was fallen into Sin and Misery, whereas Christ Begets as one acquit of sin, and raised from Death in, and unto Righteousness and Life; an *holy Seed*, a *blessed Off-spring*, *Children of Light*, and heirs of *Life everlasting*. Yea, he

he is the very Seed of Regeneration, as held forth in his Testimony by the holy Spirit, *the Immortal Seed*, where of the Sons of God are Begotten; the *Word preached in the Gospel*, 1 Pet. 1. 23, 24, 25. And as he himself is *the first Begotten from the Dead*, so by his Resurrection from the Dead, he Begets from Death and quickens to a Lively hope, 1 Pet. 1. 3. with Ephes. 2. 1. Col. 2. 12. *John* 5. 21, 25. And this as to the Soul here, as he will also by his powerful Voice, quicken the Dead in Body to Life again at his Coming, being *the quickning Spirit*, John 5. 28, 29. 1 Cor. 15. 45. And in both respects *the Resurrection and the Life*, John 11. 25. Yea, and he gives Power to others, and makes them Instruments to Beget Children to God, and to bring them forth for him too, as in 1 Cor. 4. 15. The Apostle tells the *Corinthians* he was their Father, for *in the Gospel he had Begotten them*, yet so as *in Christ Jesus*; there is none can Beget Children to God, but in him and his Virtue. And as they are the *Fruit of the travail of his Soul*, Isa. 53. 10. So in, and from him others are instrumental Mothers, *in Travail in Birth with them also*, Gal. 4. 19.

2. The Children Born must be Nursed up, and he is the prime in Nursing what he Begets and brings forth; for he *can no more forget them then* (no nor so much as) a *Mother her sucking Child*, Isa. 49. 14, 15. He nourishes them principally (though he makes his Servants Instruments of Nursing them up too) with the *sincere Milk of his Word*; which he also primarily is as more understandably discovered to the weak, in his heavenly Doctrine, 1 Pet. 2. 2. Isa. 55. 13. Heb. 5. 13. Yea, and he comforts his Children as *one whom his Mother comforts*, Isa. 66. 13. And surely its by manifesting himself to them, that he gives them comfort, *John* 14. 16, 17, 21. And

in this Nursing up, and causing to live, as the living Child must have. So

1. He is the *Bread and Water of Life*, John 6. 35. and 4. 10. 14. *his Flesh meat indeed, and his Blood drink indeed.* And as the living Child needs clothing. So

2. He is the *Clothing and Apparel.* For he as our Righteousness put on by us in believing on him, and his Virtues as adorning us, is our Raiment and Ornament too. Whence that, *So many of us as have been Baptised into Christ, have put on Christ*, Gal. 3. 27. And, *Put ye on the Lord Jesus Christ*, Rom. 13. 14. And he bids us *Buy of him white Raiment, that our Nakedness may be covered, and that our shame may not appear*, Rev. 3. 18.

3. It must have harbour and Lodging. And he is the *Dwelling-place* for his Children in all Generations, Psal. 90. 1. *Where is sweet Peace, Rest, and Safety*, Psal. 4. 8. and 91. 1. *He being a house of Stone, a strong habitation to defend, and save us from our Enemies*, Psal. 31. 4. and 71. 3. *Yea, and he is Armour of Defence too, A Shield to all that trust in him*, Psal. 84. 11. Prov. 2. 7.

4. It must have Rest and Sleep. And he is the *Rest wherewith the weary may rest*, Isa. 28. 12. *And in him (the true and heavenly Wisdom) we may lie down, and our sleep be sweet*, Prov. 3. 25.

Thirdly, Yea, all that God afforded to *Israel* in the Wilderness, in their Travels, as needful for their Life, Christ is made it of God to us; the *Bread of God* that comes down from Heaven, that gives power to eat of it self; because its *living Bread* (so as that Manna could not do, because not living) and gives Eternal life to what eats it too, whereas they who eat that Manna died, John 6. 10. 58. And he is the *true Rock*, from whence smitten with the Rod of *Moses* (the Curse of the Law) for

us gushes out the *water of Life*; for the *Rock* that followed them was *Christ*, 1 Cor. 10. 3. But a far stronger and more lasting *Rock*, then that as being *Eternal*, and affording better *Waters* that will *spring up in them* that drink them unto *Eternal life*, John 4. 14. They had a *Serpent* lifted up to heal them when wounded, and he is that as here is noted. The *Cloud* too, to go before and giving us with himself, also a *cloud of Witnesses*, and a refreshing *Shadow*. And a *Pillar of fire* to give us *Light* by *Night*, even in our darkness, Isa. 4. 5. Heb. 12. 1.

Secondly, He is also for our well and comfortable being; many things we need to make our lives more cheerful, and we have all good to that purpose in him too. As for Instance,

1. It's a comfort to have good Company and Fellowship. It was not good for the man to be alone. He that hath *Christ*, never wants good Company, for he will be with us: He will never leave us nor forsake us, so that we may boldly say: *The Lord is my helper, I will not fear*, &c. Heb. 13. 5, 6. Isa. 43. 2, 3. For he is as good as *Ten Thousand*, and more. He is enough to set against the greatest Army, or Multitude. So when *Hezekiah* would comfort his people against the numerous Army of the King of *Assyria*; he tells them, *There was more with them then with their Enemy*, and when he comes to account, he mentions none but *the Lord their God*, 2 Chron. 32. 8. for he hath all at his Beck. If *David* was worth *ten Thousand* of the people, 2 Sam. 18. 3. How much more worth is the Son of *David*, who is *David's Lord*? He that hath him, having the Father also; they come together to abide with them, who receive and keep his words, John 14. 23. and so we may have Fellowship with the Father, and with the Son, 1 John 1. 3, 4. And to be sure the holy Spirit is not wanting where they

Two are, for *they Three are one*, 1 John 5. 7. And the holy Spirit is upon him, *Isa. 42. 1.* Yea, and an innumerable company of Angels do attend him, and the Church of the First-born, and the Spirits of Just men made perfect, *Heb. 12. 22, 23.*

2. Its comfortable to have Friends and Relations, and they have all that have him: For he is that *Friend that loves at all times, and the Brother born for adversity*, Prov. 17. 17. Yea, he stands in all, and affords the comfort of all Relations: The *everlasting Father*, and yet the *Child born for us*, and the *Son given to us*, *Isa. 9. 6.* That *cares for us as a Father*, 2 Cor. 12. 14. 1 Pet. 5. 7. And *comforts us as a Mother*, *Isa. 66: 12.* A Brother to us, and *not ashamed to be so called*, *Heb. 2. 12.* And yet owns us as a Mother, as well as Brethren and Sisters, *if we do Gods will, bearing his word and keeping it*, Mat. 12. 49. He bids us *call wisdom our Sister too, and Understanding our Kinswoman*, Prov. 7. 4. And he is *wisdom*, and (hath) *Understanding*, and gives it to us, *Prov. 8. 1. 14.* with *Luke 11. 49.* and *Mat. 23. 34.* So then, as we are Children begotten by him, he is our Father, *Isa. 8. 18.* with *Heb. 2. 13.* As we are the Fruit of the Travail of his Soul, He is to us (and pities, and loves us as) a Mother, *Isa. 49. 13, 14.* As we are made partakers of his Divine Nature, and he of our humane, he is our Brother, and as he is the Wisdom of God, our Sister, and Mother, as we conceive in our hearts in the knowledg and faith of him, and he took his humanity of us, or of our Nature he is our Child or Son; yea, he makes his Relations ours, his Father our Father, his Brethren and Sisters ours, and so us to be Brethren to each other, *Mat. 23. 8.* *John 20. 17.* Yea, as we are his Sheep he is our *Shepherd*, to take care of, feed and lead us, and preserve us from evil, *the good Shepherd*,

John 10. 15. As we are his Disciples, he is *our Master*, and as we are his Servants, so he is *our Lord*; not hard and froward, but Good, Gentle, and Righteous, our *Master in heaven*, Mat. 23. 10 Col. 4. 1. John 13. 13. As we are a *City*, he is our *Ruler and Governour*, as we are his Subjects, he is *our King*, as we are Espoused to him, he is *our Husband*, &c. *Isa.* 54. 5. And Good, yea, Excellent in all these, and affords the Comfort of all these Relations in the most excellent manner.

3. Its comfortable to have good Chear, rich Provisions and Accomodations, Mirth and Pleasures, lawful and allowed of God. And Christ is, and affords all this to us, not only Bread to strengthen our Hearts, but also a *Feast of fatthings full of Marrow*; not only *water*, but *wine and Milk*, *Wine on the Lees*, and well *Refined*, *Isa.* 55. 1, 2. and 25. 6. Not only necessities to keep us alive, but *fatness* too for our *souls*, *delights*, *fatthings* wherewith we may be satisfied, and *Rivers of Pleasures* wherewith we may *Drink abundantly*, *Psal.* (66. 18. 9.
4. Yea, in a word, Riches and Honours are bestowed comfortable, and *Riches and Honours are with him*, *Isa.* 55. 1. *Riches and Righteousness*, his *fruit is better then Gold*, *Isa.* 55. 1. *then fine Gold*; and his *Revenues then choise Silver*, *Psal.* 8. 18, 19. For he is the *wisdom*, that is better then *Rubies*, and *all the things to be desired*, not to be compared with him; in whose *Right-hand* is *length of days*, and in whose *Left hand* *Riches and honours*; his *ways are ways of Pleasantness*, and all his *Paths peace*. He is a *Tree of Life* to every one that lays hold on him, and happy is every one that retains him, *Prov.* 3. 13. 18. He and his *Presence* gives joy and delight, and is a *Spring of Content and Comfort* in a *Fruit-fruit here*, *1 Pet.* 1. 6, 7, 8. But fully in his everlasting *Presence and Injoyment of his Glory*, *Jude* 24. *May all live more in his love*

Yea, He (like Solomon his Type) hath his Royal Palace, Psal. 45. 15. Great Works, Kingdome, Gardens and Orchards, planted with all Trees, and all kinds of Fruits, Cant. 4. 10, 11. for those that Retain and Appertain to him. Pools of Waters also, Hof. 2. 6, 7. Streams, Psal. 134. 15. Land of Aiders, Prov. 9. 20. What possesse soul of small and great Captives, whose all is his, Heb. 2. 6, 7, 8. with Psal. 8. 7, 8. Yea, He is Father and God of us, Hag. 2. 8. And the precious delights of Kings, Cant. 1. 4. and 3. 9, 10. Yea, he hath men-fingers, and women-fingers, Psal. 68. 25. and is the delights of the sons of men, Amos 6. 20, 21, 22, 23. Psal. 137. 4. And all these are comfortable, much more so reviled have us. It makes much also for our comfortable Living, we have all such Gifts and Offices afforded us, so persons indited with, (and set in them) Wise and Faithful, to use and discharge them as we stand in need of them. Their Exercise. And he is, and affords all such useful Mercies to us, as flow from such Gifts and Offices needful for us. An instance, how he has comforted us. We are foolish and need Instruction and Counsel. He is the Counsellor in trust and counsel us, and Counsel, when the Spirit of Comfort is with and within, that the light direct and advise us, 1 Jo. 9. 2. 1 Jo. 2. 8, 14, 21. And he is full of counsel, ready to receive our requests, so hearing and receive his Instruction, and is angry with men for nothing so much, as because they will not be Counsell'd and Ruled by him, Prov. 8. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. Secondly, We are full of Diseases in our Souls and Spirits, full of spiritual Weaknesses and Distempers, possessed with evil Spirits or humours. And he is the great Physician, and the good One, going about and healing.

ing good, and healing (rendering healing to, and ready to heal) all that are oppressed of the Devil, not denying or turning away any unhealed, what ever be their spiritual Distempers, that come unto him, will wait upon him and be his Disciples, and follow his Counsels, *Mat. 9. 13. Matt. 10. 38.* Yea, he is both the Physician and the Physick, Gods salvation, and saving health, *Psal. 69. 2.* The knowledge of him healeth, he that abides in him sinneth not, he that sinneth hath not seen him, nor known him, *1 John 3. 6.*

Thirdly, We are beset with Enemies, and he is the Man of War, the Lord of Hosts to vanquish them for us, and deliver us from them, *Exod. 15. 3, 6.* Who hath spoiled Principalities and Powers, and by his own Arm, and his own Right-hand got himself the Victory, and Triumphed over them through his Cross gloriously, *Col. 2. 15. Psal. 98. 1, 2. Exod. 15. 2.* Hath overcome the world, and gives us the Victory through the Faith of him, *John 16. 33. 2 John 5. 3, 4.*

Fourthly, We need Comfort, and such to comfort us, acknowledge our Disturbances and Troubles, and how to supply comfort to us, and he hath the Tongue of the Learned, and knows how to speak a word in season to the weary soul, *Isa. 50. 4, 5.* Having through Afflictions and Temptations gained all Experience, he is fit to Sympathize with us, comfort and succour us in all our Temptations, *Heb. 2. 17, 18. and 40. 15.* Yea, he is the great Master of the Musick, that makes and tunes Instruments to sound forth Melodiously his Praises, and Plays skillfully upon them, to make chearful his Friends and Servants, the Prophet *Ezekiel* was as a Song of such an one, *Ezek. 33. 32.*

Fifthly, We are apt to Inthral our selves, and we need a Redeemer and Redemption, and he is both, the Redeemer

deemer of Israel, Isa. 54. 5. And made unto us of Gods Redemption, 1 Cor. 1. 30. Buying us out from Gods displeasure, and bringing us out from Bondage, to Sin and Satan, 1 Cor. 6. 19. John 8. 36.

Sixthly, We are Travellers, and need a Conductor and Leader, and God hath given him for a Leader to us, Isa. 55. 4.

Seventhly, We are Souldiers, and need a Captain and Commander, and God hath given us him for a Commander, Isa. 55. 4. The Author and Captain of our salvation, Heb. 2. 10. and 5. 9.

Eighthly, We are apt to fall out with one another and offend God, and he is the Peace-maker, the Peace between God and us, and us with one another; listning to, and minding him, he will Reconcile us and Unite us together, Ephes. 2. 13, 14, 16. The Prince of Peace, Isa. 9. 6. Yea, the King of Righteousness, and King of Peace, Heb. 7. 1, 2. And our Mediatour, and Advocate, and Interceder with God, when we offend him, 1 Tim. 2. 5. Heb. 7. 25. Isa. 53. 12. 1 John 2. 1.

7. There are many Services and Ministries, useful and needful for the Lifes welfare, and the comfortable Accomodations of men therein; and such is his great Charity and Humility, that Took upon himself the form of a Servant, and was found in Fashion as a man; that to help us he refuses not to serve us in love; setting us an Example of like Love and Humility, that we also might serve one another in Love. Not out of meanness of Spirit, for he needs us not, nor is there any more high and lofty then he, Isa. 57. 15. But it's his Love and great Condescension to us, who Came not to be Ministered to, but to Minister, and to give his Life a Ransome for many, Mat. 20. 28. And was as one that served, while his Disciples were as those that sit at Table, Luke 22. 27. And so,

be a I. We are stripped naked by our sins, and our shame is laid open; and we can of our selves get nothing, but Fig-leaves to cover us; and keep us warm; now He not only provides us, and is our clothing (as we have noted) but also makes them for us, and puts them on us; *The Lord God made Coats of the skins of Beasts for Adam and his Wife, and clothed them, Gen. 3. 7, 21.* Now, *all things that were made, were made by Christ, Joh. 1. 3.* and therefore also those Coats for our first Parents; and He hath made, and must make our Garments for us, and cloth us still, *Isa. 61. 10.* Though he also requite us in his strength to put them on us; putting off, and laying aside our own raggs, as he helps us; *Eph. 4. 21, 22, 23. Rom. 13. 13, 14.*

2. We need meat; and he not only is it, but also prepares it for us, and is ready to minister it to us. *Wisdom hath prepared her feast, she hath killed her killing, she hath mingled her wine, and furnished her Table: and as she useth the Ministry of her Maid-servants to call in her Guests, so she also cryeth with them, Pro. 9. 2, 3, 4.* And he, tells his Disciples, that if they watch for him, and his coming, he will make them to sit down to meat, and he will gird himself and serve them: *Luc. 12. 37.*

3. We need Habitations and Temples to dwell in, and eat and drink in; and he is the builder of the house for us. *Wisdom hath built her house, she hath hewed out her Seven Pillars, Pro. 9. 1.* And he that builds the house is more worthy honour than the house, *Heb. 3. 3.* And thus he that builds the house of God, laying the foundation, and bringing up the Head-stone, and so finishing it. *Zech. 4. 7, 9, and 6. 12, 13.* So that as he in the flesh was called the Carpenter; so also now he disdains not in this spiritual sense to be Carpenter and Mason, and Ingra-

er too, Zech. 3. 9. and his house is for us to dwell in, and feast in too, Psal. 84. 4, 10. and 91. 1. and 65. 4. and 36. 8, 9. Yea,

4. He is the good Husbandman, that tills the Land, breaking up the fallow ground; and as he is the grain of Wheat that fell into the ground and dyed, and brought forth, or brings forth much fruit, so he is the Sower too, 'The Son of Man is the Sower, saith Christ himself, Joh. 12. 24. with *Matth.* 13. 37. Yea, and the great Reaper too, though he also make use of the Ministry of Angels therein; *Isa.* 28. 24, 25. *Rev.* 14. 14, *Matth.* 13. 39. Yea, the Thresher too, else he would not call his People his 'threshing Instruments, wherewith he will 'thresh the Mountains, and his Enemies; *Isa.* 21. 10. and 41. 15. *Hab.* 3. 12. And he makes his People Plowers, Sowers, Reapers, and Threshers too; *Jer.* 4. 4. *Hos.* 10. 12. *Job.* 4. 36, 38. *1 Cor.* 9. 10. *2 Cor.* 9. 6, 10. *Mic.* 4. 13. He also hath his fan in his hand, and fans out the chaff, casting it into the unquenchable fire, and gathers the good grain into his granary, &c. *Matth.* 3. 12. Yea, he is that good husbandman, that plants a Vineyard, and dresses it, fencing it, gathering out the stones from it, building a Tower in it, digging a Wine-press in it, and doing all the works of the Vine-dresser in it: so as to challenge any to say, what he hath therein omitted, *Isa.* 5. 2, 3. Yea, and the great Vine-dresser in the Parable, that intercedes for the barren Fig-tree, ingaging to dig about it, and to dung it; *Luc.* 13. 7, 8. Yea, and the Keeper of the Vine-yard, that watcheth it day and night, least any harm it; *Isa.* 27. 2, 3. And he reaps the Vintage, and treads the wine-press of the wrath of God, *Rev.* 14. 19. and 19. 15. *Isa.* 63. 1, 6.

5. We are naturally unclean, and He is both the fountain opened for us to wash in, *Zech.* 13. 1. and the washer

of us therein too, *(sanctifying and washing us with the washing of water in the word; Eph. 5. 25, 26. Yea, he disdaineth not to wash his Disciples feet, as really in the Spirit, as he did once in the flesh; having risen from the Table, (with his Father and holy ones above) laid aside his Robes (of glory) girded himself with a Towel (prepared himself for the service) poured Water into the Basin (even the water in the Word, into his Instruments for conveying it, his Ministers) He stands ready, and proffers his service to wash us, and waits for our acceptance; crying, wilt thou not be made clean? when will it once be? Joh. 13. 4, 5, 6, 7. Jer. 13. 35.*

6. He is also the purifier of the Sons of Levi, that both is as Refiners fire, and Fullers sope, and that sits as a Refiner and purifier of Silver, to that purpose: *Mal. 3. 3, 4.*

7. He is the great and good Shepherd of us his Sheep; *Joh. 10. 11. Heb. 13. 20. The chief Shepherd, 1 Pet. 5. 4. that leads out the Sheep going before them, and calling them by their Names; and will give them pasture. He seeks up the lost, strengthens the weak, fetches back that which is driven away; and doth all the Offices of a good Shepherd, Ezek. 34. 10, 11, 12. Psal. 23. 1, 2, 3, 4.*

8. If we be Dishes of his Sanctuary, He will wash and wipe us too, when defiled, as a man wipeth a dish, wiping it and turning it upside down; *2 Kings 21. 13. And,*

9. He will sweep out the wicked of the earth like dross, with the besome of destruction, that his and his Fathers house may not be defiled; *Isa. 14. 23. As once to the same end also, he whipt out the buyers and sellers out of the Temple at Jerusalem, Joh. 2. 14, 15. As also in seeking what is lost, he sweeps out of his house what may hinder*

hinder the Souls being found of him, *Luc. 19. 8.* Oh the humility and condescension of this high and holy One, to condescend to such ministry and service for us; and (which adds to all the rest) in the exercise of all these relations, offices and services; He is,

1. Infinitely able, as to strength and power for them all; being the *great God, and our Saviour*, *Tit. 2. 13.* The man, or *Son of man that God hath made strong for himself*, *Psal. 80. 17.*

2. Infinitely furnished with wisdom and understanding, how to do all things in the most exact way, and as is most befitting; *All his ways are judgment: Deut. 32. 4.* For the spirit of wisdom and understanding rests upon him, and makes him quick in understanding in all things, *Isa. 11. 2, 3.* Can we doubt that, seeing he is that word and wisdom of God, in which the World, and all things therein, were made, and were so admirably disposed as they be; *Psal. 104. 24.* with *Job. 1. 2, 3.* *Heb. 1. 2.*

3. Infinitely faithful, to exercise both power and wisdom, so as may be best and most pleasing to God his Father, and most conduce to our good and welfare in our attending to, and being guided by him; *faithful in all things, to him that appointed him; Heb. 3. 2.* Thus all things pertaining to life, are in and with him: Yea, pertaining to, and included in.

3. The life to come, even Eternal Life, as we have seen; in which he will be,

1. The *everlasting Rest and Sabbath*, and give everlasting cessation and rest from all labour, sorrow, and suffering; and in the fruition of God and himself, to full satisfaction.

2. The *Tree of Life in the midst of the Paradise of God*, giving eternal life, an everlasting well and happy being.

3. The fountain of life, affording a River, or rivers of delights and pleasures for ever more, Psal. 36. 9. and 16. 11. Rev. 22. 1.

II. He is, and in him also are, and in the knowledge of him are given all things pertaining to godliness, or the right worshipping and serving God; which is the great end of his dying for us, and being a Light and Leader to us, that *being delivered from the hands of our enemies, we might serve him without fear, in righteousness and holiness before him, all the days of our life*, Luc. 1. 75. All those also he is, and affords to us; As to say,

1. Needful it is, that to our right worshipping of God, we have a *right understanding and knowledge of him*, his name, excellency and greatness, love unto us, and will concerning us; how it is meet for him to be (and how he will be) served by us; and to this purpose we have him *made of God wisdom to us*, 1 Cor. 1. 30. Our Great Prophet, Act. 3. 22. Our Rabbi, Master, or Teacher, Mat. 23. 8, 10. The great Apostle of our Profession, Heb. 3. 1. Yea, he is both the great Apostle, Prophet, Evangelist, or Gospel-preacher, and the great Pastor (or Shepherd, 1 Pet. 5. 4) and Teacher, and all these gifts for furniture, and helpfulness to others, are given forth from and by him; *according to the measure of his gift and pleasure of his will*; and by them all, it is he that declares the mind of the Lord, and his name and nature to us, Eph. 4. 7, 8, 11. Heb. 12. 25.

2. Its needful for us, that there be a place for us to worship and meet with God in; as of old he appointed a Sanctuary for himself to dwell in among his People, a Tabernacle, and after that a Temple, an holy and honourable Place, set apart and sanctified for his Name, where they might wait upon him, bring their Offerings, present their

their services to him, and worship him, and where *He would meet with them and bless them*, Exod. 24. 20. and 25. 9. and 29. 34, 35. *An house of prayer for all People*; wherein he would *accept their offerings and oblations*: 1 King. 8. & 9. 2 Chron. 6. & 7. 12, 15, 16. Isa. 56. 7. Ezek. 20. 40. And these were types of better things, which being now come, God enjoyns not any such observation of such places, but instead thereof Christ himself is the *true Temple*, the great and glorious Temple, in *whom dwells all the fulness of the God-head bodily*, Col. 2. 9. with *Joh. 2. 19, 21.* where God will be worshipped, and will accept and bless us; and by faith in him all that are united to, and with him, in union with him, become his *holy Temple* also, as is said, *Eph. 2. 20, 21, 22.* 2 Cor. 6. 16. Yea, in him every of our *bodies* become a *Temple for the Holy Ghost*, 1 Cor. 6. 18, 19.

3. Needful it is, that there be some *time for Worship*: And as the *body* of all those New-moons, Sabbaths, and holy days appointed under the Law, *was of Christ*, Col. 2. 16. So He it is that *makes a day wherein we may rejoyce*, before God, and unto him, and *be glad, binding with cords the sacrifices to the horns of the Altar confessing and praising God in and by him*, Psal. 118. 24, 27, 28. both the *day of grace*, the *accepted time*, and time of finding now; and the everlasting Rest, Sabbath, or holy day hereafter, we have in and by him: Yea, He is the Sabbath or Rest for the Soul, which gives it rest in its believing on him, and makes us ceasing from our own works, attend on him, and rest on him, to be made an holy sanctified People to God in and by him: the *rest wherewith the weary Soul may be made to rest*, Isa. 28. 12. with 58. 13. Heb. 4. 2, 3. with *Matth. 11. 28, 29.* Exod. 31. 13.

4. It appertained to Godliness, or the right worship-
ping of God, that Men entred into *Covenant* with him,
and gave up themselves to be his People, avouching him
for their God, and receiving the Token and Seal thereof,
in being circumcized to him, *Gen. 17. 7, 10, 11* *Dent. 26.*
And Christ the Seed of *Abraham*, the Son of Man is gi-
ven for a *Covenant to the People*; and they that close with
and cleave to him, are therein spiritually *circumcised with*
the circumcision made without hands, *Philip. 3. 3.* and are
taken into nighness with God, to be his Children, *Heires*
of the World; being accepted and accounted righteous,
and blessed of him: for, *in him we are compleat, circumci-*
sed, &c. *Col. 2. 10, 11.* *Isa. 42. 6.* and *49. 8.* and *55. 3.*
Rom. 4. 13. *1 Cor. 3. 21, 22.*

5. There were also *Sacrifices* and *Offerings* required to
make atonement for the sins of the Worshippers, and to
testify their acknowledgment of his Sovereignty, and gi-
ving admission into his favourable presence; whence
that, *Bring an Offering, and come into his Courts*, *Psal. 96.*
8. But alas, we have nothing clean and fit to offer unto
him, that may make us acceptable, we being *unclean*
our selves, and *all our righteousnesses like a filthy ragg*, *Isa.*
64. 6. and the inferiour Creatures are of a small value,
and he needs them not, *Psal. 50. 9, 12.* much less can
we by any service of ours, or offering of them, make a-
tonement for, or any expiation of our sins against him.
Christ therefore answers both to *Sacrifices* and *Offerings*,
or *Gifts*; being the great propitiatory, atoning Sacrifice
for us, besides which there is none other, the perpetual
abiding propitiation for our sins, and for the sins of the whole
world, *Heb. 1. 3.* and *9. 26.* and *10. 5, 10.* *1 Joh. 2.*
1. 2. And he hath offered up himself a *Sacrifice*, and an *Of-*
fering of a sweet smelling savour unto God for us, *Eph. 5. 2.*
That by him and the vertues of his blood, and offering
for

for us, we in our going to God might find acceptance; our sins being there-through forgiven us, and liberty of approach given us to the Holy of Holies: *Heb. 10. 10, 14, 19, 20, 22.*

6. There needed a *Priest* to offer the Sacrifices and Oblations of the People, and make the atonement, and both to obtain and pronounce the blessing of the Lord, for, and upon them; and to that purpose God chose *Aaron*, and his Sons, *Numb. 6. 6, 23. Deut. 10. 8. 1 Chron. 23. 13. Levit. 1. 3. 8.* But that Priesthood is gone, and *Christ* the Son of man is the *Priest* in and great *High Priest* over the House of God for ever, called of God an *High Priest* after the order of *Melchisedek*; and consecrated by the Word of Gods oath thereto, as we shewed before, such a Priest as we need, having both perfect power with God, and pity, and compassion towards us, and faithfulness towards both: yea, and He makes those that cleave unto him, Priests to God too; a royal and holy Priesthood to offer up spiritual Sacrifices acceptable to God by him, *Rev. 5. 10. 1 Pet. 2. 5, 9.* But He is over and among them the Great *High Priest*; his are the holy Vestments, the *Breast-plate of judgment* is upon his heart, whence all his dealings with God for us, and from God with us, as the great high Priest and Mediator, are with exact judgment. He gives both to God and us exactly what is right, and shews to us faithfully the mind and judgment of God; the *Urim and the Thummim*: Light and perfection are in his heart, and in what proceeds there-from, there are also ingraven the precious Stones, with the Names of the several Tribes, even all the Saints are in his heart, to judg them and their causes exactly, presenting them to God, according to their several needs, and dispensing supplies suitable to them. The *Ephod* also hangs upon his shoulders (on which the Government is laid; *Isa. 9. 6.* and covers his Body

Body as a Robe, the exact righteousness in all his walkings, performing punctually all his undertakings towards both God and man; as also the *inner Robe of the Ephod*, that was down to the feet. He being in his inward Intentions too and Purposes Righteous, as well as in his Outward and most Appearing performances, and both pleasant as *Pomegranates*, and melodious as the *Bells*; the preciousness whereof is also signified in that the Bells were of pure Gold. He also is *girt about the Paps with a golden Girdle*, of which we spake before. And the *Miter or Crown* is upon his head, the supreme Authority in the Service of God, and in all, *holiness to the Lord*. Yea, he is the whole Orderer and Offerer of the Sacrifice that is acceptable to the Lord: Of which I shall not add to speak.

7. There needed an *Altar*, to offer the Sacrifice upon. And surely he in his Divine Nature or Spirit, bare up the Sacrifice of his own Body, and the fire of his Divine Love kindled it, and made it an whole Burnt-offering unto the Lord; and on him as our Altar, are all our Sacrifices to be offered too, *Heb. 13. 10. 15.* For as the Divine Nature in him sanctified the humane, as the Altar the Sacrifice, *Mat. 23. 19.* So it's he that is our Sanctifier, *1 Cor. 1. 30.* And by the Faith of him, are we sanctified to him, *Acts 26. 18.* Though as there the Altar could not sanctifie any unclean thing forbidden by the Law, nor might it come thereon: So here we may not think to offer up any sin, or what is in it self sinful, by retaining the corruption in it, to be sanctified by Christ, but that that is made clean in him, and through his Word commanding or allowing it, and his Spirit springing it up, and then the Pollutions thereto cleaving he takes away; as he himself was the *spotless Lamb*, and Sacrifice to which was no Pollution adhering, *1 Pet. 1. 18, 19.*

8. There

8. There was a *Laver* appointed, that the Priests might wash their hands and feet, and so go to the Altar and offer the Sacrifice, *Exod. 30. 18. and 40. 7.* With respect to which, *David* said, *I will wash my hands in Innocency, and so will I compass thine Altar, O Lord, Psal. 26. 6.* And this we have in Christ, who *washeth his Church with the Water in the Word* (as the Greek reads * *Ephes. 5. 26.*) Which Water what is it but that Free-grace, Love and Knowledg * Δι' ὕδατος ἐν ῥήματι. of God therein declared.

9. Yea, all the things in the Tabernacle we have in him; as for brevity to say in few words. The *Table of Shew bread*, whereon were the Twelve Loaves, according to the number of the Children of *Israel*, might signify him the *Bread of God*, for all the *Israel* of God, *John 6. 35. 48.* And making us as Bread to God, such as his Love feeds on to the rejoycing of his heart in our welfare, as presented in him; for by *eating of him* who is *that Bread*, we also become *one Bread, and one Body*, saith the Apostle, *1 Cor. 10. 17.* The *Candle stick and its Lamps*, giving Light in the Tabernacle or House of God, represented that Light which we have, and are made to be in him, *Ephes. 5. 8.* For though the Churches are compared to, and represented by the *Candlesticks*, yet they both are so as they are in him (for in him it is that any are made a People and Church to God) and he and the knowledg of him, are the great and true Light shining in, and through them, *John 8. 12.* The *Altar of Gold by the Vail*, and the *Incense* burnt thereon, to perfume the Services of the Tabernacle we have in him, and his Mediation, and Intercession, in which with the Virtues of his Obedience and Sacrifice, he perfumes all our Services done in the Spirit. And he himself was an *Offering of a sweet smelling Savour to God for us, Rev. 8. 3.*

Ephes. 5. 2. Yea, and in him we have

10. What was in the *Sanctuary*, or *Holy of holies* (yea and the *Vail* between both, which is said to be his flesh, Heb. 10. 20.) the *Ark of Gods strength*; wherewith he shewed forth his presence, and the strength of it (as in drying up *Jordan*, throwing down the *Walls of Jericho*, &c.) and in which was the *Covenant of God*, was a Type of him, the *Strength and Arm of God*, by whom he hath shewed forth strength in overthrowing the strength of Satan, and what stood against our happiness, and in whom are all the *Promises and Covenant of God*, *Yea and Amen*, 1 Cor. 1. 22. 24. 2 Cor. 1. 20. And in a secondary sense through him the *Gospel of Christ*, the *power of God to Salvation*. And the *Pot of Manna*, and *Rod of Aaron* we have in him; for whereof were they Types, but of the hidden *Comforts* in him, and of his *Rod* and *Sceptre* flourishing and bringing forth much *Fruit*, even his *Power and Prevalency* as *High-priest*, with *God* in his *Mediation* and *Blessing* men in his *Name*. He also is the *Propitiatory*, or covering *Mercy-seat* for our sins through *Faith* in his *Blood*, as the *ἀλυσήριον*. Apostle himself tells us, *Rom. 3. 25*. And the *Cherubims of Glory* over that, was but a shadow, of that shadow of his *Protection* which he affords them who dwell in his *secret place*, who trust in the *Ark and Mercy-seat*, his *Mercy and Truth*, and are directed and guided by that heavenly Voice that proceeds from him, that sitteth on those *Cherubims of Glory*, *Rides on the Heavens*, and useth the *Ministry of the Angels* for the *Protection and Safety* of his *Servants*; as is at large expressed, *Psal. 91. 1, 2, 3, 4, 9, 11, &c.*

And now we being furnished in him, with all this, for our approaching to God, having him to teach us the way of his *Worship*; and him as the *Person* by whom we may

may present our Worship, and that furnisheth us with all that may render our Worship orderly and acceptable. What wanteth but that we may *Worship God acceptably*, and live *Godly*, approaching with *Boldness and Confidence* by him into his Presence, *with true hearts, and full assurance of Faith*? Except we shall say, there are two things wanting yet, *viz.* a God to Worship, and a Spirit of Life and Power, to put life and breath into us with an heart to worship him; but surely in him we have these two also, as follows to be seen. For,

C H A P. XXIII.

That all the Perfections of God, both the Father and holy Spirit, are in Christ Jesus.

3. **I**N him are all the Perfections of God, even God himself both Father and Spirit; for *In him dwells all the fulness of the Godhead bodily*, so that in him we are compleat, who is the Head of all Principality and Power. He is so glorified with Gods own self, that he is the Mighty God, *Isa. 9. 6.* The great God, and our Saviour, *Tit. 2. 13.* God over all blessed for ever, *Rom. 9. 5.* He, even he also, sits between, or upon the Cherubims of Glory, and gives forth the Answers and Commands of God, and hears the Prayers, and accepts the Services and Sacrifices offered up in his House; and with respect to this, doubtless it was that *Ezekiel* in his Visions saw, *Over the Firmament upon the heads of the living Creatures, the likeness of a Throne, as the appearance of a Saphire stone, and upon the likeness of the Throne. as the appearance of a man above it, Ezek. 1. 22, 26.* Plainly importing, that the

Nature of man in him is Exalted to the Throne of God, and that the supreme Power and Authority above all Creatures is given to him. And indeed, the Cherubims and Mercy-seat, were the Throne of God, *the Throne of Grace*. And he tells us himself, *That he is set down with the Father in his Throne*, having overcome all his and our Enemies, in, and through his Sufferings, *Rev. 3. 21*. Being herein infinitely higher then the high Priests, under the Law of *Moses*; for they might none of them ascend upon the Cherubims, and sit down upon the Throne of God; no, it would have been high Arrogance, and Luciferian pride and presumption, to have assumed that place which was proper and peculiar to God alone: The Priests, or high Priests under the Law, might not sit at all in the Temple, but always stood and Ministred, *Heb. 10. 11*. much less on that Seat of God: Only the Antichrist under the Gospel-times *the man of sin*, presumes to *set himself in the Temple of God*, and *likes to be worshipped as if he were God*: and exalts himself *above all that is called God or that is worshipped*. He only of all that we read of, dares to assume that Power and Place, *2 Thes. 2. 4*. A Wickedness the worst of the High-priests under the Law, durst not presume to commit, for this Place was reserved peculiarly to Christ, Gods High-Priest; *Who having offered one Sacrifice once for all, is set down on the Right-hand of God, or of Power, even on the Throne of Majesty in the highest*, *Heb. 10. 12, 13. & 1. 3. & 8. 1. & 12. 2*. The Father fully possessing him, and putting on him all his own Power and Glory, so as he *(the Father)* *Judgeth no man. but hath committed all Judgment to him (the Son)* that all men might honour the Son, even as they honour the Father that hath sent him, *John 5. 22, 23*. So as, *That he that believeth on the son, believeth not on him, but on him that sent him, and he that* *seeth*

seeth him, seeth him that sent him, John 12. 44, 45. And so we have an Object to worship, even the same to whom all the Gods or Angels of God, are commanded to do honour; *Worship him all ye Gods*, Psal. 97. 7. Heb. 1. 6. Him we may Worship without Idolatry against God; nay, it's rebellion against God, and a refusing to Worship God, not to Worship him, for God is in him, and he is God. And therefore

1. We are Baptized into his Name, and therein stand ingaged to Believe, Depend on, and Worship him; yea, the Father, Son, and Holy Ghost, have but one and the same Name, *Mat. 28. 19.* And are one, *1 John 5. 7.*

2. The Apostles therefore joyn the Lord Jesus Christ with the Father, in saluting the Churches *Grace and Peace* (Or *Grace, Mercy, and Peace*) *from God the Father, and the Lord Jesus Christ*; and to him also, together with the Father and the holy Spirit, they commend them, *2 Cor. 1. 2.* and *13. 14.* *2 Tim. 1. 2.* and *4. 22.* And well they may: For

First, The Father and all his fulness, is in him: *Believest thou not that I am in the Father, and the Father in me*, saith he to *Philip*, *John 14. 9, 10.* The Wisdom, Holiness, Grace and Glory, yea, and all the Power of the Father is in and on him. And therefore also

Secondly, The Works of God are attributed to him. *As the Father raiseth up the Dead, and quickneth whom he will, so the Son quickneth whom he will.* And as the Father hath Life in himself, so hath he given to the Son to have Life in himself; and he hath given him Authority to execute Judgment also, because he is the Son of man, *John 5. 21. 26, 27.* Yea, he is the Creator and Maker of all things in Heaven and Earth, Visible and Invisible, *Col. 1. 16.* And the Upholder of all things, by the word of his Power,

Power, *Heb. 1. 3.* For he is before all things, and by him all things consist, *Col. 1. 17.* Is God the Repairer and Redeemer of his Creature? He is so by Christ, the great Repairer of the Breaches, and Restorer of the Paths to dwell in; the Ransome and Redeemer from Sin, Death, Hell, Devil and Destruction, *1 Tim. 2. 6.* *Tit. 2. 14.* *Gal. 1. 4.* and *3. 13.* and *4. 4, 5.* The Father worketh hitherto in the works of Providence, and he worketh also, *John 5. 17.* Yea, what is said of *Jehovah*, the Lord in that respect, in *Psal. 146, 6, 10.* is applicable to him, as was above noted: For he feeds the hungry with himself, *The Bread that he gives being his flesh, which he hath given for the Life of the World:* As he opened the eyes of the bodily Blind, in the days of his flesh, so he Preacheth the opening of the eyes to them that are spiritually blind, *Luke 4, 18, 19,* And the Opening of the Prison to those that are bound; raiseth up the bowed in Spirit, loveth his Disciples, as the Father loveth him, *John 15. 9,* Receiveth and Preserveth them that were Strangers to the Commonwealth of Israel, and makes them fellow Citizens with the Saints: Yea, *What things the Father doth, the same doth the Son likewise,* *John 5. 19.* Yea,

Thirdly, He is what ever God is, *He and the Father is one, one thing,* *John 10. 30.* And he hath all that the Father hath; For the Father loves the Son, and hath given all things into his hands, *John 16. 15.*

Fourthly, The attributes of God are ascribed to him, as Eternity. He is that Eternal life that was with the Father, and is manifested unto us, *1 John 1. 1, 2.* And he in the beginning laid the foundations of the Earth, and the Heavens are the Works of his hands; and when they perish, yet he endures, and his Years fail not, nor have an end: Immutability, for he is the same and alters not, yesterday, and to day, and the same for ever, *Heb. 1. 10, 11, 12.*
and

and 13. 7. Omnipotency; for he upholds all things by the word of his Power, Heb 1. 3. The Alpha and the Omega, the first and the last; he that was, and is, and is to come, the Almighty, Rev. 1. 8. Omniscieny; Now know we that thou knowest all things, and needest not that any man ask thee any thing, &c. John 16. 30. He knew all men, and needed not that any man should testifie of what is in man, for he knew what is in man, John 2. 24, 25. All things are naked and opened unto him, with whom we have to do, Heb. 4. 12, 13 Ubiquity, or Omnipresence; where two or three are met together in my Name, there am I in the midst of them, Mat. 18. 20. Yea, Is God the Law-giver? So is he, Isa. 42. 4. 'The Isles shall wait for his Law. Is God the Judge? So is he: 'Judge of Quick and Dead, Acts 10. 42. Is God the King? So is he: 'King of all 'the Earth, Psal. 47. 2, 3. Yea, he 'is All, and in all in the New Creature, Col. 3. 11.

Again, as for Spirit to Enlighten, Quicken, and Inable us to Worship acceptably. The holy Spirit in the fulness thereof dwells in, and rests upon him: 'The 'Spirit of Wisdom and Understanding, the Spirit of 'Counsel and of Might, the Spirit of Knowledg and of 'the Fear of the Lord, Isa. 11. 2. And with him, and by him, he Inlightens, Quickens, Teaches, and so fits for Worshipping God; creates a clean Heart, renews a right Spirit, raises from spiritual death to spiritual life, and so to Worship and serve God in the Spirit, which Service he makes acceptable; and he by that Spirit will raise the Body from the Dead; 'and fashion it into the likeness 'of his glorious Body, according to the working of that 'glorious Power, by which he is able to subdue all things 'to himself, Rom. 8. 10, 11. Phil. 3. 21. Yea, 'The 'Lord is that Spirit, and where the Spirit of the Lord 'is, there is Liberty, 2 Cor. 3. 17.

Oh

Oh how Excellent a Person then is Christ, that is so comprehensive of all Good and Excellency, even from the highest to the lowest ! Who is both Creator and Creature, and hath the Nature and Perfections of both ! And hath had as well the Infirmities of the one (sin excepted) out of his great Love and Pity to us, as the Form and Excellency, Majesty and Glory, of the other. He that is *the high and holy One*, the *Great and Mighty God*, hath also cried out and acknowledged : *I am a worm and no man, the very scorn of men, and the out-cast of the people.* For he hath had the Experiences of Fallen man, the Snares and Bitterness of Death, and the Pangs of Hell, as well as he hath had, and hath experience and full injoyment of the infinite Joys, and Glorys, and inexpressible Satisfactions of Heaven and God ; no place is there wherein he is not, and hath not been. He was a man on the Earth, and sometimes Walking on the Seas. Yea, as to his Body he was in the Grave, *in the heart of the Earth*, though not left there to see Corruption ; and as to his Soul he was in (though *not left in*) Hell, and yet he was Lord in Heaven, and is so for ever, *1 Cor. 15. 45. John. 3. 13. Psal. 16. 11. with Acts 2. 31.* Able to save us to the utmost while we are on the Earth, and from Grave to Hell, and to bring us to the Possession of Heaven and happiness : For though *he was dead* to redeem us from thence, yet *he is now alive for evermore, Amen,* and hath the Keys of hell and death, to keep or bring us out from thence, *Rev. 1. 18. and The Keys of the house of David too,* so to open as no man shall shut, and so to shut as no man can open ; and he can and will admit into his Kingdom, all that are faithful to obey and follow him ; Greatness and Goodness, yea, all Perfections and Excellencies, are compleatly and everlastingly in him. Oh therefore how ought we to admire and love him,

him, and with all acceptation to receive and cleave to him, honour and obey him! Surely that's the way for us also to be made an excellent and precious People in the sight of God, and useful to and among men. For this also is of the Commendations of Christ, that his Excellencies and Preciousness, communicate and contribute an Excellency to all in whom he is. It's his Excellency, as we noted before, that renders the Gospel a more excellent and glorious Doctrine; and so it's his Excellency and Preciousness derived to them, that makes his People (those that own and believe on him) to be a more excellent People than others; as it is said, *The Righteous is more excellent than his Neighbour*, Prov. 12. 26. it is because Christ is in them; as it is said again, *God is in the Generation of the Just*, Psal. 14. 5. And the Riches of the Mystery of the Gospel Preached among the Gentiles is Christ in (or among) them, *the hope of Glory*, Col. 1. 27. As Christ also prayed for his Disciples, that they may be one as the Father and Son are one; he (Christ) in them, and the Father in him, John 17. 23. For as the Comeliness of Jerusalem, and her Beauty that was perfect, was so through his Beauty and Comeliness, put upon her, Ezek. 16. 14. So the Excellency of his People, is his Excellency put upon them; who are said to have put on Christ, and to be, as it were, clothed with him. Now he being so precious, how must they needs be also precious in and by him? And indeed, others who have not him, and much more they who reject and refuse him, lifting up themselves or other things, and glorying in them, are vile persons, Psal. 15. 4. For indeed, every thing or person according to the Spirit, is to be accounted of as it hath reference to, or hath more or less of, or conduceth more or less to our injoyment of him. And so those things or persons, are to be more esteemed

or chosen of us, and loved by us ; by whom, or by which we are, or may be more led to Christ, or built up in him, or more of him, and his excellencies, are, or may be conveyed to us.

But I may seem to have insisted too largely upon this Subject, and to have made too long a Digression, (if I may call it a Digression) and yet I may too truly say, I have spoken nothing in effect to it, but rather have but *darkned wisdom by words without knowledge* ; his excellencies, being indeed such as cannot be so spoken, or written of, but that all that is spoken and written of them, is as far below them, as He who would go about to paint the glory and luster of the Sun, would necessarily fail, and fall short of its proper and native splendor and glory, in all his painting. Verily, though there be very much said of him, and of his excellencies in the Scriptures, yet it may and will be said, when we come to see him and enjoy him (if we being found in him, shall be accounted worthy thereof) as the Queen of Sheba said of Solomon, when she saw him and his excellency and glory. *It was a true report indeed (said she) which I heard of thee in mine own Land, of thy acts, and of thy wisdom, howbeit I believed not the words till I came, and mine eyes have seen and beheld, the half was not told me, thy wisdom, and thy prosperity exceedeth the fame which I heard.* So may we say then, the Prophets and Apostles *knew in part, and prophesied in part*, not in perfection ; and surely that which is but in part, will be found as short of that, that is perfect, as the capacities of a little *child*, fall below the most perfect capacities of a *grown and most accomplished man*, as the Apostle signifies, in 1 Cor. 13. 10, 12. And surely, if they knew and prophesied in part only, what then could I do, or have I done, who have but gleaned some small part of what they have declared ? Surely I must needs have fallen un-
speak-

speakeably short of his infinite perfections, whose Name alone is excellent, and whose glory is not only above the earth, but above the Heavens also, Psal. 148. 13. For, who can declare (as I said in the beginning hereof) all his mighty acts? Who can set forth all his praises? Psal. 106. 2. I should but still fall below him; yea, and too much darken his glory, should I assay to add any thing more hereabout: and therefore I shall say no more, but rather desire and pray, that the spirit of wisdom and revelation may be granted to me in the knowledge of him, that the eyes of my understanding being inlightned, I may know (more distinctly for my self, and for the helpfulness of others) what is the hope of his calling, what the unsearchable riches of his grace to be believed, and preached by us; Eph. 1. 18, 19. & 3. 8. and to that purpose say as the Psalmist. Be thou exalted O Lord in thine own strength, so shall we sing and praise thy power, Psal. 21. 13. Be thou exalted, O Lord, in thy own glory and excellencies, so shall we see and sing of them.

CHAP.

Act 2.

C H A P. XXIV.

*Some Usefulness of this Doctrine, by way of Exhortation ;
and first, To look to Christ, as lifted up for Us, in all
Cases.*

Use 3. **A**ND surely all that hath been hitherto said of the lifting up of this Son of man, and of the end of it, may provoke and lead us :

Exhort. 1. To look diligently to him, as so lifted up ; that in looking to him we may be inlightened, and our faces may not be ashamed ; as is said, *Psal. 34. 5.* He being set or lifted up of God, both in himself first, and then to us, that we might behold him, and that in seeing or looking to him, we might be strengthened and framed to believe on him ; and seeing and believing on him we might be saved, and have eternal life, according to the good and holy will of God, *Joh. 6. 40. Isa. 45. 22.* To which,

1. God himself directs and commands us, saying, *Behold my servant whom I uphold, mine Elect in whom my soul delighteth, I have put my holy spirit upon him, &c. Isa. 42.*

1. And,

2. Christ himself also calls us, saying, *Behold me, behold me to a Nation that was not called by his Name, Isa. 65. 1.* And look to me, and be ye saved all the ends of the earth ; *Isa. 45. 22.* And,

3. The holy Spirit exhorts and commands us, saying, *All ye Inhabitants of the World, and Dwellers on the Earth, when He lifteth up an Ensign on the Mountains, see ye ; and when he bloweth a Trumpet, hear ye, Isa. 18. 3.* And there is great Reason for it ; For,

Motive.

Motive 1. If we refuse to look to, and behold him, how then shall we hereafter look upon him, when He comes in his glory, and calls us to an account, and when we must make a reckoning to Him of our doings? when He shall set before us, that God for our good and welfare, out of his abundant grace and mercy to us, gave him his only begotten Son, and He himself for us, and how He, through his great and heavy sorrows and sufferings, was exalted and lifted up for us, as an Object prepared to our hands, and every way sufficient, able and ready to save, and heal us, and we after all that would not turn away our eyes from beholding vanity, to look upon and consider Him such a loving and lovely Object; an Object so fair and beautiful, so comely and glorious, both for escape, and for delight, for safety and life, (Isa. 4. 2. Psal. 45. 2) as He was and is to us! How shall we escape, if we neglect so great salvation, as was prepared before the face (and answerable to the needs and wants) of all People, and published and lifted up to us. If they that despised Moses law dyed without mercy, (as we noted before) under two or three witnessses, of how much sorer punishment shall he be counted worthy, that hath trampled under foot the Son of God (such and so excellent a one, as we have seen before in part) counted the blood of the Covenant, wherewith he was sanctified, a common or unholy thing, and hath done despite to the spirit of grace, &c. Heb. 2. 3. and 10. 28, 29. This would be now seriously considered by us: As also that,

Motive 2. If we look to Him, the benefit will be great, for He will help and heal us at all turns. He is of vertue and force to heal our hearts, minds and consciences in all cases, as it was with the Brazen Serpent, what-ever were the stings and wounds received by the fiery Serpents in looking to the Serpent of Brasse, they were cured of them:

them : None of them were so slighty, as that they had any promise of living with them, without looking to that : nor any so deep and dangerous, but that in looking up to that they lived. So is it here : None so good, so holy, or so little sinful, as that without looking to Christ, they may expect to be saved, and to have eternal life ; nor are any so bad, or desperately wicked, but in a hearty, serious and timely looking to Christ, they may be healed, and live for ever. Let that then move us to look to him, as *delivered up to Death for our offences, and raised again from the Dead for our Justification* ; glorified at the right hand of God, and listed up in the Gospel by the Holy Spirit, and in the exercise of the spiritual gifts of God's Servants, given them to that purpose ; yea, in every case let us look to Him to be healed, and saved by Him ; As for instance,

Case 1. Are we sensible of our sins and sinfulness, and ready to despair, because they are so great and manifold ! The way to be healed of such wounds upon our hearts and consciences ; the fears, horrors, and smarts of such things, is to turn the eye hither, to the Son of man, the Lord Jesus, not to pore upon our selves, our own unworthiness, inability to satisfy Gods justice by any sorrows, bewailings, confessions, or amendments of ours, nor to set our selves, as concerning our selves able, to help or heal our selves by any such courses, or by any devices or contrivances of our own or others ; as Plaisters of our own making, or others commending, or giving ; but only to mind, and look unto the perfect Law of Liberty, continuing to look thereinto, that we may see what He is ; and what He hath done and suffered for us : what satisfaction He hath given to justice ; what Redemption He hath obtained ; what Peace he hath made ; what Pardon is Proclaimed in Him ; for whom He hath suffered according

according to the Spirits testimony in the Scriptures, and to whom He proclaims and preaches Peace there-through; the greatness of his love, and freeness of his Grace to Man-kind, &c. Thus the Apostle *Peter* preached *Christ* to those, who were *prickt at their hearts*, at their hearing, that they had been guilty of murdering *Christ*; directing them to believe on Him, upon that account, that there was in Him remission of sins, and the Holy Ghost to be given them by him, and they looking to him, and yielding up to what He so looked to wrought in them were comforted and healed, *Act. 2. 37, 38, 41.* So also in *Act. 3. 13, 14, 15, 26.* He proposed to others guilty of the same fault, the consideration of the *blessing in him the Seed of Abraham, for all the Families of the Earth*; and that to them, (the Jews) *first God sent Jesus to bless every one of them, in turning every one of them from their iniquities*: The like in *Act. 5. 30, 31.* And the Apostle *Paul*, to the Jailour, ready to make away himself, and inquiring, in a great affrightment, *what he should do to be saved*, directed him to *believe on the Lord Jesus*: And to that end preached, and held forth to him *the Word of the Lord*: The Doctrine concerning him, which contains (according to his own expressions to the *Corinthians*; *1 Cor. 15. 3, 4*) the Doctrine of his Death, Burial, and Resurrection; and so of those great Points of the Gospel, wherein the Grace of God in Christ is set forth to us; in minding and believing of which, he was healed; *Act. 16. 27, 29, 30, 31, 32.* with *20. 24. Gal. 1. 6.* Yea, in looking to, and minding this, we shall be armed against all accusations of Sin, Law, or Sathan, as in *Rom. 8, 33, 34.*

Case 2. In case of a benumbedness of our spirits, through senselessness of our vileness in our selves, or aptness to be puffed up with conceits of our wholeness, or betterness

betterness then others, and thence a carelesness to seek
 for health to our Souls, the way to be convinced of our
 vileness and emptiness, and so to be humbled and abased
 in our selves, is to look to, and upon Christ crucified, and
 behold his Cross and Sufferings for us, as set forth in the
 Gospel to us; that that's the best way to take down our
 pride, and bring us to a sense of our wretchedness, is im-
 plied in that, the Apostle tells us, they judged *all dead*,
 from *ones* having *died for all*: The sight of our deadness
 and helplessness in our selves, is best seen in that Glass, that
 represents that Christ dyed for all, and so for us; *2 Cor.*
5. 14. Where also the sight of his grace in dying for us,
 will cure our deadness, quicken and put life into us, so as
 to make us live; so that that sight both kills and makes
 alive, wounds and heals; casteth us down in our selves,
 and raiseth us up in Christ, Crucifies us with Christ, and
 yet makes us live in him, and brings him in to live in us;
1 Sam. 2. 6, 7. Gal. 2. 20. and so the Exalting, Preach-
 ing, and witnessing to Christ, both *throws down the moun-*
tains, and fills up the Vallies, *Isa. 40. 4.* which was the
 work of the Baptist, bearing witness to the Light, and the
 effect wrought in them, who beheld and looked to the
 Light, witnessed to by him, *Luc. 3. 4, 5, 6, 16.* with
Joh. 1. 6, 7, 8, 15, 23, &c. Many that cannot by the law
 be convinced of their lostness in themselves, and their
 need of Christ, by reason that they are strict and zealous
 Observers and Performers of the Law in their apprehen-
 sions, so as that upon that account they judg themselves
 righteous, may and must be seen to be naturally wretched
 sinners, and to have need of Christ, in this that He dyed
 for them; if they look upon, and discern what is set be-
 fore them therein; yea, therein they may see the utter
 undoneness of their state, upon any other account, then on-
 ly by his Death; where, together with the convincement
 of

of their being dead in themselves, there is hope also presented to them, that they may be saved by him.

Case 3. In case of temptations from our inabilities, and insufficiencies, to help our selves by freeing our selves from the defilement of our sins, or getting victory over them, or saving our selves out of the snares of sin, and Satan, or working in our selves holiness, and conformity to Christ, so as may fit us for his Kingdom and glory, our way is to look off, from, and above our selves unto *Jesus*, and consider him as the *High-Priest* and *Apostle* of our profession, the *Author and Finisher of the Faith*: what He hath undertaken with the Father for us. How he is appointed, and hath engaged to sanctify, and wash his Church, (that is, such as cleave to, believe on, and obey him) and to bring forth Judgment into Victory, subduing their Enemies, and treading Satan under their Feet: And how faithful and powerful He is for performing his engagements: This is the way, I say, to be helped against such temptations, *Heb. 2. 17, 18. and 3. 1, 2.* And the like we may say for temptations, from the consideration of his appearing slowness, in performing his promises, our finding no more deliverance from any sinful distempers, and temptations to sin, and from the oppressions of other enemies; as *Abraham* was helped, and *Sarah* also against temptations, from Gods not making more hast to perform his promises, by considering Gods Power and Faithfulness, *Rom. 4. 17, 18, 19. Heb. 11. 11, 12.* Yea,

Case 4. Would we be delivered from the power of corruption and sin, occasioning barrenness and temptation, or otherwise prevailing over, and polluting us! This is our way to get freedom from, and victory over them; even the eying of *Jesus* the Son of Man, for its the knowledge of the truth, as it is in *Jesus*, and which He himself is

is that *makes free from the service of Sin*, *Joh. 8. 32, 34, 35, 36.* *Eph. 4. 20, 21, 22, 23.* and it's the beholding *his glory with open face, as in a Glass*, in which we may be *transformed into his Image and likeness, from glory to glory, as by his Spirit*: *2 Cor. 3. 18.* His Word and Faith it is that sanctifies, *Joh. 17. 17. Act. 16. 18.*

Case 5. In case of Persecutions, or Chastisements from God, or any troubles and afflictions here befalling us; *Look to Jesus the Author and Finisher of the Faith, who for the Joy set before Him, endured the Cross, despised the shame, and is now set down on the right hand of the Throne of God.* And, this will preserve us from being weary of Gods chastisements, or fainting under the contradiction of sinners; partly while we there see how Christ suffered the like or greater for us. and hath thereby taken away the evil and destructiveness of them from us; and partly while we see how He is impowered, and is faithful and compassionate to help us under them, and bring us out of them. He being as well the *Finisher*, as the *Author of the Faith*; and set down on the *Throne of Majesty*, as one invested with the fulness of the power of God to help us; and also appearing there to make Intercession for us; *Heb. 12. 1, 2, 6. and 7. 24, 25. Rom. 8. 34.*

Case 6. Would we see the odiousness of sin, that we might abhor, and beware of it? Behold the Son of man suffering for it on our behalf! see the Agonies, Perplexities, Shame, Reproaches, Death and Curse it brought upon Him. There we may see *Sin condemned in the Flesh*; *Rom. 8. 3. and 6. 3, 4.* Having dyed to it there, how should we again live in it? should we not cease from that, for which in Christ we have suffered in the flesh, and must have suffered for it in our flesh, even in our souls
and

and bodies for our selves, had not he suffered for it? yea, and must yet suffer for ever, if through the sight of his Grace, we turn not from it; 1 Pet. 1. 24. and 4. 1, 2.

Case 7. Would we see the hainousness of neglecting Christ, and the grace of God in him, or of sinning against him, after the knowledge of him received? The way for it, is to behold and mind what He hath done for us, and to us; that He is *the Son of God*, whom we neglect and trample under foot therein; that He is the *Lord that bought us*, whom we therein deny; that it's his *precious blood*, the *blood of the Covenant*, by which He procured a gracious Covenant of great and precious promises to be made for us, and confirmed and ratified it, and *the blood wherewith we are sanctified*, and rendred meet to have liberty, and access to, and acceptance with God, that is therein prophaned by us, that its the *spirit* that discovers his grace, and is of his great grace sent forth to call and cleanse us, that is, despited by us; Heb. 10. 29. 2 Pet. 2. 1. That they are *his Members*, who is the Christ, and his *Temples*, who hath bought us with a great price for himself, that are defiled by us; 1 Cor. 6. 18, 19, 20.

Case 8. Would we see the emptiness of all our own righteousness, that we do or could do for our selves, for making our peace with God, and obtaining his favour, and acceptance? Behold Christ crucified, as set forth in the Gospel, and that declares it, and that it will not profit us: Isa. 57. 12. for, if *righteousness* be, or could have been that way obtained, then *Christ died in vain*; but, that may not be supposed, therefore no other *righteousness* could avail us, but He to be our righteousness, through his Death and Sacrifice; no Law could give life to us; none but Christ crucified for us, upon which account it

was, that the Apostle cryed out so of the folly and bewitchedness of the *Galathians*, who having had *Jesus Christ evidently set forth among them, as crucified for them*; yet would turn to *beggerly observations*, to seek to be justified by them, *Gal. 3. 1, 21. with 2. 21.*

Case 9. Would we see our duties either to God or men, what's meet to be performed by us, and how short we are in answering his engagements upon us? Behold the Son of man, and mind the teachings of his grace, bringing salvation to us, obtaining by his death and sufferings all the freedom from misery and curse, and all the enjoyment of the good things vouchsafed to us, and what is also for the future set in hope before us, yea, for ever, and then we shall see our selves bound *to live to him that dyed for us, and rose again, and to offer up to God our bodies a living Sacrifice, holy and acceptable*, and that that's a reasonable service to him, that it behoves us to enquire and take notice of his will, as our lawful Lord, by vertue of his Death, Resurrection, and Reviving again for us, and that we ought *to glorify him both in body and spirit*, as being his purchase; and so to use all freedoms, mercies and enjoyments with all sobriety, righteousness and godliness, that we may in nothing dishonour or disserve him, but glorify him in all things, *looking after and waiting for* (giving diligence, that we may be found worthy of) *the blessed hope set before us, and to be revealed at his appearance, Tit. 2. 11, 12, 13. 2 Cor. 5. 14, 15. Rom. 12. 1, 2. and 14. 9. 1 Cor. 6. 18, 19, 20. and the looking upon, and discerning the Lords body as crucified for us, and given to be the Bread of Life to us, is the best way to examine our selves, and discern our defects and evils, and to judge our selves accordingly for them, that we may not be judged by Him: 1 Cor. 11. 28, 29, 30.*

Case, 10. Would we be quickned up in our duties, and way of seeking for, and serving the Lord, and not faint therein, or be slothful, or tired out through discouragements? The way is, to behold and look upon the Son of man lifted up, for, and before us; that we may 'cast away every weight, and the sin that so easily 'besets us, and run with patience the race set before us; 'look to Jesus the Author and Finisher of the Faith. There we may see his Example and Pattern, and also both Ingagement from his Love to us as the *Author*, and hope of both succels, and of an infinite recompence of reward, as the 'Finisher of the Faith set down on the Right-hand of Majesty, that may make us *gird up the loyns of our minds*, and run with Patience and Courage, 'hoping 'perfectly for the Grace to be brought in at his appearance, as obedient Children, &c. *1 Pet. 1. 3, 4, 10, 11, 12, 13, 14. Heb. 12, 1, 2.*

Case, 11. Would we be recovered from any Relapses and Decays to our former Strength, and be helped to go forward in Christ Jesus? Our way is to look upon the Son of man, and therein to look to him for healing Virtue: Thus the Apostles sets Christ Crucified, and the Grace in him before the *Galatians*, when he was in fear of them to recover them, *Gal. 3. 13, 14, 16. and 4, 4, 5, 6. and 5. 1.* And so Christ sets himself before the declining Angel of the Church of *Ephesus*, wishing him to remember, call to mind, look back upon what he was fallen from: 'Remember whence thou art fallen, 'and repent, *Rev. 2. 4, 5.* And so to the Angel of the Church of *Sardis*, *Dead, while he had a Name to Live*; he presents himself as *he that hath the seven Spirits of God*, and so Power to Revive him; and as one that 'holds the seven Stars in his Right-hand, signifying his love to, and care of his Servants, and yet power to do his

his pleasure with them; and wishes him to remember or look back upon how he had received, and heard, and to hold fast, *Rev. 3. 1, 2, 3.* And to the Angel of the Church of *Laodicea*, grown *Luke-warm*, and in danger to be spewed out of his mouth; he presents himself as the Amen, the faithful and true Witness (to quicken up his zeal in minding the firmness of his Promises, and truth of his Reproofs) and that he is the beginning of the Creation of God, to mind him of his Power and Ability to stablish him, or give being as he pleases to him; and after declaration of his misery, sets before him, and directs his Eye to behold his Riches, Fulness and Freeness, and to buy of him what he wanted; and his Love and Patience, in *Rebuking, Correcting, and standing* with patience at the door knocking, and waiting for admission; and his readiness to come in, and Feast with men, upon their hearing and opening to him. And to him, as to all the rest, he presents his Love, Power, and Faithfulness to Reward them that overcome, and the greatness of the Rewards he will give them, to Cure or Inconceal them, *Rev. 3. 14, 18, 19, 20, 21.*

Case, 12. Would we be directed to, and quickened up in the Love of God, and of one another, or Charity to the World of Mankind, yea, or to our Enemies? Our way is to behold the Son of man as lifted up for, and to us; for there we may see his love to God his Father, laying down his Life on the Cross in obedience to him, as a perfect pattern for our imitation, *Phil. 2. 8, 9. John 14. 31.* and the Love both of God and of Christ to us, *John 3. 16, 17.* and *4. 9, 10.* able to move our hearts to love him again, *John 4. 19.* Yea, both his Love to his Disciples, *John 14. and 15. 9, 10.* as an example and motive to us, to love them that are his Disciples, and our Brethren, *John 13. 34, 35. and 15. 12.* And his

his Love to those who were ignorant of him, lost and perishing, as an example to us to love such, and a motive as we our selves were such, to love such also with a love of compassion, yea, such as are strangers from us, Eph. 2. 11, 12, 13. 19. 2 Cor. 8. 9. Rom. 5. 6. 1 Tim. 1. 15. 1 John 3. 16, 17. Gal. 6. 10. Yea, his Love to his Enemies is an Example and Motive to us, to love to our capacities our enemies also, Rom. 5. 10. Mat. 5. 44, 45. Ephes. 5. 2. 1 Pet. 2. 21. Yea, in this lifting up this Son of man by his Spirit, is also the Presence and Efficacy of his Spirit as a *Spirit of love*, to infuse love into us, and frame us to love, 2 Tim. 1. 7. 8. Yea, *Woe to us if we*

Case, 13. Would we be furnished with any Virtues, and framed to, and directed in any good way? Look higher and behold Christ Crucified for us, and lifted up there-through for, and to us, and here we may find Motive, Inducement, and Spirit, to inable and frame the heart thereto. Yea, in most things, if not in all Pattern and Example thereof, as to say: In *Bowels of Mercy*, behold his mercifulness to us, Luke 6. 37. and 10. 37. In *kindness*, Tit. 2. 4. In *humbleness of mind*, Phil. 2. 3, 6, 7. In *meekness and lowliness*, Mat. 11. 29. In *gentleness*, 2 Cor. 10. 1. In *long-suffering*, 2 Pet. 3. 9. and 1 Pet. 3. 21, 22. In *forbearance and forgiveness*, Col. 3. 13, 14. In *patient putting up of wrongs*, 1 Pet. 2, 21, 22, 23. In *love and obedience to God*, Phil. 2. 8. John 14. 31. In *submission to Superiours in the World*, Mat. 17. 25, 27. Isa. 49. 7. In *giving place to wrath*, Mat. 12. 14, 15, 16, 18, 19. Isa. 42. 2. For mens loving their Wives, Ephes. 5. 25, 26, &c. And to say no more, behold againe *Christ* *lifted up*

Case, 14. In case of loss of our Friends, Brethren, Relations, Husbands, Children, &c. as we have him for a Pattern of Submission to his Fathers Will, in taking

king out of his hand and drinking the Cup he gave him; to propose to our selves, and imitate in looking upon him, *John 18. 11.* So also looking upon him as lifted up for, and before us, we shall see cause to be submissive to God therein. For was it not more for God to give his Son for us, and expose him to such Sufferings and Death, then to take away a Son or a Daughter, a Wife or a Husband, or a Friend from us? Seeing also by his Sons death he hath made a way through Death, to better enjoyments and greater happiness, then they could have here in this life; and hath given to his Son through his death, *the Keys of hell and death*, to bring or keep out from Death, as he pleases. Yea, *He is the Resurrection and the Life*, so as the Dead in him, shall Live again. Yea, they do in their spirits live in his Presence, and have a fuller Injoyment of him, then we have while here, *Phil. 1. 21. 23.* *Rev. 1. 18, 19.* *John 11. 25, 26.* And he is the Lawful and Sovereign Lord of all; and so of us and ours a Just, Righteous, Holy, Merciful and Good Lord, whose Work is perfect, and all his Ways judgment *Deut. 32. 4.* *Psal. 145. 8, 9.* and therefore doth us no wrong in any thing; yea, aims at our good and profit in all things. *Heb. 10. 8, 9, 10.* And if we believe that Jesus Christ Died and Rose again, so we believe that them who sleep in Jesus, God will bring with him; for the Lord himself shall descend from Heaven with a shout, with the Voice of the Archangel and the Trump of God, and the dead in Christ shall rise first; and then we that are alive and remain, shall be caught up together in the Clouds, to meet the Lord in the Air, and so we shall be for ever with the Lord: These words minded, and these things looked to, will be for comfort to us, *1 Thes. 4. 14. 17.* As also that in the mean time, the Lord is nigh at hand to us to help us, and this Son of man as a Child born to and for us, and a Son given

given us, is also an Everlasting Father, the wonderful, the Counsellor, the Mighty God, the Prince of Peace. And he will be a Counsellor, a Comforter, a Provider for, and Protector of us, and better to us then many Fathers or Mothers, Sons or Daughters, Friends or Relations, *Isa. 9. 6.* Yea in a word,

~~Consider~~ The looking to him is the way to have our understandings inlightned into all Truth, our minds renewed, our hearts cleansed, comforted, healed, filled with peace, joy, hope, and every good fruit; our Souls saved from all evil of sin, both guilt, filth, snare and punishment, and from the pollutions of the World, and power of Satan, and so from every evil thing; and our whole Conversation rightly ordered. In a word, its the way to be saved from perishing out of the way, and much more from perishing in the end, and to have and enjoy Eternal life. Oh therefore let us in all cases, and at all times, look to him, and wistly behold and view him; and to that purpose, Oh let us with *David*, make it the one thing desired by us, *That we may dwell in his house*, and be always beholding the fair Beauty of the Lord, and inquiring in his holy Temple, *Psal. 27. 4.* Seeing also,

Motive, 3. There is nothing else that we can turn to, or look upon, that can or will do any of these things for and in us; no Law or Doctrine if this be rejected and put away, or that is beside, or swarveth from this; no work, frame, or device of our own or others; no Plaster, Medicine, or Course we can take, will heal us in any thing so as to better our conditions. For sure if *Moses* Law will not do it which was given from God himself (the exactest and best that ever was given beside) then much less will any humane Laws or Injunctions, Impositions, Works, Ceremonies, Practices of our own or others; but if we turn from this Object, we must needs

go after vain things, and things that cannot profit us, because they are vain : And though we may kindle fires to our selves, and compass our selves with sparks, and walk in the light of our own fire, yet we must perish and lie down in sorrow, 1 Sam. 12. 19, 20, 21. Isa. 50. 11. Yea, though we set any Precepts or Ordinances of Christ before us to observe and practise, yet if we observe and practise them without seeing and looking to him, and so believing and depending on him for wisdom, Strength, and Blessing, we shall deceive our selves, and do like them that made the Word of the Lord to themselves, Precept upon precept, Precept upon precept; Line upon line, Line upon line; here a little, and there a little, neglecting the vision of All, the Foundation and Rest, wherewith the weary should be caused to rest, Isa. 28. 12, 13, 16. and 29. 11. They that so do are so far from being healed and saved in, and by such ways, that they fall under reproof, as taking the wrong course for themselves, because not looking to (yea, are under greater misery and judgment for neglecting and despising) this healing Object.

These things then being considered, let us be exhorted to look off from other things as vain and unprofitable; as being neither Crucified for us, nor having a Name, Power, and Virtue, able to afford Relief to us: Yea, oftentimes bewitching of and destructive to us (as the Tree of Knowledge of Good and Evil was to *Euah*, and the Wedg of Gold, and Babylonish Garment proved to *Achan*) and to look to Jesus the Author and Finisher of the Faith, &c. Yea, let us look to him in all cases, for all things, in all means, at all times, and with all diligence and perseverance: I say,

First, Let us look to him in all cases, for all Grace and Blessing needful for us. As to say,

1. For pardon of our sins; for in him is forgiveness
of

of sin Preached to us, and to him give all the Prophets witness, &c. as we noted before in speaking to the believing on him, to be exercised by us. It is not for us to pore upon our selves, and sins, and think that way to get rid of them without looking to him, in believing on him: Nor is it for us to run to other Means or Medicines, or trust to any Popes or Priests to pardon us, but look to him directly as our only Saviour, that having Suffered and Died for our sins, hath there-through both Power and Readiness to forgive them, and so we shall receive it of, and in him.

2. Let us look to him for cleansing from the filth of our sins; For he is filled with Spirit and Power to that purpose, the Spirit of the fear of the Lord is upon him, to inable and furnish him to frame our hearts to fear him; and in his Mediating and Ministring the New Testament, or Covenant, he puts the fear of God into the heart which is clean, and leads to cleanse our selves from all filthiness of the flesh and of the spirit, and to perfect holiness before him, Jer. 32. 39, 40. with Heb. 8. 6. 10. Psal. 19. 9. 2 Cor. 7. 1. And to that purpose look we to him.

3. For Light and Direction in the Truth of God as it is in him, and to receive from him that Unction by which we may know all things, and be lead into all truth. That Light that will guide our feet into the Paths of Peace at all times, and in all cases; for He is come a Light into the world, that whosoever believeth on him, might not abide in darkness, John 12. 46. And he will bring forth Judgment to the Gentiles, and cause his Judgment to rest for a Light to the people, Isa. 42. 1. and 51. 4. They looked to him and were enlightened, and their faces were not ashamed, Psal. 34. 5. All others are vanity, and their works wind and confusion; none of them (where he is not) can answer any thing, Isa. 41. 28, 29. Let us look to him

him for direction in our ways, as well as for instruction to our minds; that we may know and understand his will concerning us, in what he requires of us, as well as what he is, and hath done for us; for he is the *Counsellor* to Action and Practice, as well as the *Teacher* of us in Faith and Doctrine; and *he will teach us his ways*, that *we may walk in his paths*, Isa. 2. 3. It's good to seek to him both in matters of Faith and Practice, and not to lean to our own understandings, nor take things on trust from men simply on the account of their Authority or Wisdom.

4. For Spirit and Grace to incline our hearts to believe on him, and walk in his ways: For the Spirit is put upon him, and he is the *Baptizer with the Holy Ghost*, John 1. 33. which he *gives to them that obey him*, Acts 5. 32. Thus we find *David* looking to him (for by Lord, he oft-times signified the Son, see *Psal.* 97. 1. 5. 7. and 68. 17, 18, 19. and 102. 12. 25. with *Heb.* 1. 6. 10, 11. *Ephes.* 4. 8. 11.) for the holy Spirit, and for its inclining his heart to his fear and way: Witness these and the like Expressions, *Uphold me with thy free Spirit*, *Psal.* 51. 11. *Thy Spirit is good, lead me into the Land of uprightness*, *Psal.* 143. 10. *Make me to go in the path of thy Commandments, incline my heart unto thy Testimonies, and not to Covetousness; turn away mine eyes from beholding Vanity; quicken me in thy ways*, *Psal.* 119. 35, 36, 37.

5. Look we also to him; For strength to strengthen us unto every good way and work, and to uphold us in all difficulties, and against all oppositions; for the Spirit that is upon him, is as well a Spirit of *Might*, as of *Understanding and Counsel*, Isa. 11. 2. And the holy Men of God, have looked to him for strength both unto all good; so *David*, *In the day when I cried unto thee, thou strengthenedst me with strength in my soul*, *Psal.* 138. 3. *Strengthen me* accord-

According to thy word, Psal. 119. 28. And against all evil and opposition; as, Uphold me according to thy word, that I may live, and let me not be ashamed of my hope; hold thou me up, and I shall be safe, &c. Psal. 119. 116, 117. And so its promised, that they who wait on the Lord, the Lord will strengthen their hearts, and they shall renew their strength, they shall mount up as with wings like Eagles, they shall run and not be weary, walk and not faint, Psal. 27. 14. and 31. 24. Isa. 40. 29, 30, 31.

6. For comfort in Distresses, Troubles, and Temptations. For its he that prays the Father for, and obtains and sends the Comforter, even the Spirit of Truth, John 14. 16, 17. and 15. 26. And in his seeing his people, or visiting them with his Salvation, he makes their hearts rejoyce, so as their joy shall no man take from them, John 16. 22. Thus David looked up to the Lord for comfort, When wilt thou comfort me, Psal. 119. 82. and when wilt thou come to me, Psal. 101. 2. And Rejoyce the soul of thy Servant, for unto thee do I lift up my soul, O Lord, Psal. 86. 4. But in looking to him for this and all other things, take we heed to love him, and keep his Commandments, as our Saviour instructs us, John 14. 15, 16, 21.

7. For help and succour in dangers, and deliverance from evils, and from all enemies, whether they be men or Devils: For all Power and Authority in Heaven and upon Earth is his, and he stands and feeds (or rules) in the strength of the Lord, and in the Majesty of his Name; and is both mighty to save his Servants, and to destroy his and their enemies, Mat. 28. 18. Mich. 5. 4. Isa. 63. 1. James 4. 12. Thus David, Mine eyes are evermore to the Lord, for he shall pluck my feet out of the Net, Psal. 25. 15. And when he had in vain looked for refuge to other things, and they failed him, then he looked to the Lord

Lord for refuge, who never fails them that seeks him, *Psal.* 142. 4, 5. and 9. 10. For indeed, in vain is Salvation either in Grace unto Glory, or from Enemies, as Sin, Satan, and their Instruments or Designs looked for from any thing else ; and therefore it's good to look to the Lord, in whom alone is our Salvation, and to wait for him the God of Salvation, as in *Fer.* 3. 23. *Mich.* 7. 7. Yea, in a word,

8. Look to him for all Grace and Blessing, the Promises of this Life and of the Life to come : *For in him all the Promises of God are, Yea, and Amen, to the Glory of God,* 2 *Cor.* 1. 20. And he is the God of all Grace, all the fulness of the Godhead dwelling bodily in him ; the Fountain of Living Waters, who gives freely and liberally, and upbraids no man. Look therefore for the Mercy of this our Lord Jesus Christ (even for the blessed hope, and his glorious appearance) unto Eternal life, *Jude* 21. *Tit.* 2. 13. And look we to him for all this.

Secondly, In all means. As to say,

1. In minding his Word, and looking into that perfect Law of Liberty, as it is called, *James* 1. 26. There he is exercising his Spiritual power, and affording his help, that being Spirit and Life, *Rom.* 1. 16. *John* 6. 63. A *Ministration of Spirit*, that quickens and gives Life, Strength, and Grace, 2 *Cor.* 3. 6. 8. *Ephes.* 3. 16. *Heb.* 10. 29. And gives Wisdom, and makes wise the simple, *Psal.* 119. 9. and 119. 130. Yea, as it is written, *The holy Scriptures are able to make a man wise to Salvation, through Faith in Jesus Christ,* 2 *Tim.* 3. 15. And he that hath the Doctrine of Christ in his heart, so as to Believe, Mind, Love, and Obey it hath Christ ; nay, both Father and Son, 2 *John* 9. There he is Discovered, Pourtraied or set forth, so as there through we may see what an One he is, and behold his Grace and Glory with open face as in a
Glas,

Glass, through the help of his Spirit, as is signified, *Iſa. 52. 13. Gal. 3. 1. 2 Cor. 3. 18.* Look upon him there therefore, and there wait on, and for him. And with this,

2. In meditating on him as there set forth, musing on, and pondering his words, and on him, as declared therein. So it's said, *Kings shall shut their mouths at him, for what they had not been told shall they see, and what they had not heard shall they consider, Iſa. 52. 15.* They shall understand or mind with themselves; namely, as looking herein and considering them as Preached in the Gospel; for unto that the Apostle applies it, *Rom. 15. 21.* Spiritual meditation being as it were an inward Contemplation, and wistful looking into the Law of Liberty, and upon him as set forth therein: *My meditations of thee shall be sweet, saith David, Psal. 104. 34.*

3. In Praying to him, and to God in and through him: Then we *lift up our faces to him, Job 22. 26.* And therein a man may see *his Face oft-times with joy, lifting up pure hearts and hands to him, Job 33. 26.* In Prayer, we both look up to him and upon him, fixing the eyes of our mind upon him; we *lift up our eyes unto, and our eyes are upon the Lord our God, till he have mercy on us, Psal. 123. 1, 2.* There we are to take notice of, and know his Name in calling upon it, *Psal. 91. 24, 15.* Exercising Faith (which is the exercise of the eyes of the mind also to behold, as well as of the hand to lay hold of him) in him and his Name, otherwise it's not a *Prayer of Faith* as it should be, and as it's called, *Jam. 5. 15.*

4. In his Sacraments or Ordinances of Communion together with him. In Baptism, we may behold the *Lamb of God, that takes away the sins of the world, John 1. 29.* And in the Supper we have to do with his Body and Blood, and his Death shewed forth therein, it being

a Communion of his Body and Blood, held forth there to be taken notice of by us, and received of us, 1 Cor. 10. 16, and 11. 26. And for, and in all these, it's good to look to him.

5. In the Unity of the Spirit with his people, and in Fellowship with them, in his House, his Church, his Temple, those that have his Name upon them, and with them: *Many people shall say, Come ye, and let us go up to the Mountain of the House of the Lord, to the House of the God of Jacob, and he will teach us of his Ways, Sec. Isa. 2. 3. And, Oh how good is it for Brethren to dwell together in unity, for there the Lord commandeth the Blessing, even life for evermore, Psal. 133. 1. 4.*

Thirdly, Look we to him, and upon him at all times. Hear in season and out of season, for that's implied in that the Word is to be Preached in season, and out of season, 2 Tim. 4. 2. for there is no Preaching but to some hearers; meditate on him as set forth in it, night and day, Psal. 1. 2. whether literally understood, for so David, Seven times a day will I praise thee, Psal. 119. 164. Consider my meditation, in the morning will I direct it unto thee, and will look, Psal. 5. 1, 3. And, Mine eyes prevented the night watches, that I might meditate in thy Word, Psal. 119. 148. Or Metaphorically, for times of Prosperity and Adversity, when we are merry, beholding his Goodness set forth in his Word, or proved in his Works. The Word of Christ dwelling in us, will lead us to sing Psalms; and when sad and heavy, then considering in the day of Adversity him that is able to help us, Pray, Col. 3. 16. with James 5. 13. Eccles. 7. 14. Yea, that we may Bless him at all times, and his praise be continually in our mouth; it's needful, that the thought of Him and his Name, and so the Consideration and Contemplation of him, be always habitually in our hearts, That out of the

the abundance of the heart the mouth may speak, and we may out of the good treasure there bring forth good things, Psal. 34. 1, 2. and 145. 1, 2. Mat. 12. 34, 35.

4. With all earnestness and serious diligence, even *with the whole heart*, as *Psal. 119. 10. Jer. 29. 13.* for this is not a matter of sport and divertisement only from some weightier matters; but the main and chief thing of all our whole lives: *Matth. 6. 33. The one thing needful or necessary, Luc. 10. 42.* to be looking up to, and upon the Lord Jesus; therefore the *one thing desired by David, to dwell in his House, that he might behold the fair beauty of the Lord*; as was noted before, *Psal. 27. 4.* The things of greatest moment depending hereupon; as to say,

1. The deliverance of our Souls from the stings and venome of the old Serpent, even from sin and death, spiritual death, and guilt, and filth now, and everlasting curse and misery hereafter; And is this a thing to be trifled in, and dallied with? Is there any thing of so great danger to us, as to dye of those wounds, and to fall into everlasting misery and perdition? and therefore is there any thing more seriously to be looked after, then that we may escape it? Would not men with the whole heart fly from the biting of Serpents, or the devouring teeth of Lyons, or Fire and Brimstone from Heaven, as *Lot* did; or the Earths opening its mouth, as the People of *Israel* did, when it swallowed up *Dathan* and *Abram*? Oh how should these worse destructions of the Soul be much more heartily fled from? Would we be in earnest, or dally and trifle, when labouring of the Gout or Stone, or Strangury, we look out for deliverance from them? And shall we not much more seriously look for deliverance from Hell and destruction, eternal wrath, and everlasting burnings, which are infinitely worse, and not to be avoid-

ed, but by looking diligently, that we fail not of Gods grace? *Heb. 12. 15.*

2. The fitting us for any, or all acceptable service to God, and profit to men; we cannot serve him acceptably, please him and profit others, till looking to *Jesus*, we receive grace and fitness; And is it nothing to please God? Seeing thence also flows,

3. The attaining to that perfectly, healthy state of Soul, (and Body too in the Resurrection) in which we shall have the greatest and fullest happiness, and that for ever; *Fulness of joy in Gods presence, and pleasures at his right hand for evermore, Psal. 16. 11.* Will men trifle in seeking health and life, much more in offers made of Crowns and Kingdomes, with all the confluence of riches, honours, and delights therein? I trow not; and if they that strive for Masteries, that they might get corruptible Crowns, wreaths of honour, much more Crowns of Gold, and Kingdomes would be temperate in all things, and endure all kind of hardships and labours for them; how much more ought we to be diligent, and do, and endure all things for an incorruptible Crown of such infinite worth and value, *1 Cor. 9. 25, 26, 27.* I read of

*Aul. Gill. Not.
Attic. lib. 2. cap. 1.*

Socrates, a Heathen Philosopher, that he would endure to stand a whole Day and Night together, in a fixed posture, looking up to Heaven, without so much as moving his foot, or winking with his eye, though yet he had no such sight before him, as the Gospel discovers to us. Oh that we may not be so effeminate, and impatient of trouble and labour, as to let every, or any thing divert or turn us away from looking unto, and upon Christ crucified for us; which leads to the last particular: *viz.* Let us look to him,

4. With patient continuance and perseverance; for, *its He that continueth looking into the perfect Law of Liberty;*
and

and is not a forgetful hearer, but a doer of the work, that is, and shall be, blessed in his doing, Jam. 1. 25, 26. The backslider in heart shall be filled with his own ways, but the good man (that continues so) shall be satisfied from himself, with what he drinks in namely from Christ, Prov. 14. 14. Joh. 4. 14. They that draw back, Gods Soul shall have no pleasure in them, and so they draw back to Perdition; but its He that believes, so as not to draw back, that believes to the saving of the soul, Heb. 10. 38, 39.

Motive 4. I shall add to all this one other Motive to perswade to it, viz. the reasonableness and smallness of the thing required to so great advantages; its but look up, and be healed, Num. 21. 8. Look to me and be ye saved, Isa. 45. 22. Hear and your Souls shall live, Isa. 55. 3. Open thine eyes, and thou shalt be satisfied with bread, Prov. 20. 3. May not that man be justly left to starve, or pine for want of provisions, that for opening his eyes and looking about him diligently, might have enough to maintain him, and will not? and that man justly perish, that in looking to Christ may be saved, and refuses it? We may apply to such as stick at this, and turn from it, what was said to Naaman by his Servants; If the Prophet had bid thee do some great thing, wouldst thou not have done it? how much more, when he saith wash and be clean? 2 King. 5. 13. When he saith, look up and live, look to Christ and be saved.

C H A P. XXV.

Exhortation to lift up the Son of man, with some Mo:ives to it, and Demonstration of the usefulness of it, in several Cases ; and Directions in it.

Exhort. 2. **A**Nd seeing the Son of man must be lift up, as *Moses* lifted up the Serpent in the Wilderness, that whosoever believeth on him may not perish, but have Eternal Life ; and this lifting up is required of men, as Instruments in Gods and his Spirits hands, as to the lifting him up by way of commending him, and setting forth his vertues, as hath been more largely opened ; let us considering diligently what hath been said in Explication hereof, both in love to, and compliance with God in his blessed appointment herein, and in love to *Jesus Christ*, this most precious one, as being most worthy of all possible love and testimonies of it from us, being in the Name of God the Author and Procurer of all good for us, and Dispenser of it to us ; and in love to the Souls and Persons of our Neighbours and Brethren, to whom our love is pleasing in the sight of God and Christ, if duly testified by us. Let us, I say, eyeing and looking stedfastly upon him, and unto him for help and guidance, strength and blessing, herein make it our business to lift up and extol this Son of man with all our skill and power : Knowing that,

Motive 1. Herein we shall do the will of God, and therein also not darken and obscure, but greatly commend and lift up God himself ; for this being his device and design, the issue, off-spring, and product of his infinite Wisdom,

Wisdom, Holiness, Grace, and Goodness, and He his only begotten Son, in whom is all his delight and well-pleasedness; in lifting him up we extol his wisdom and holiness, grace and goodness, and in neglecting or dishonouring him or calling him Anathema, we abrogate the grace, and reject the wisdom and counsel of God; give him the lye, and most horribly dishonour him, as if a God of no judgment or understanding. *He that honoureth not the Son, honoureth not the Father that hath sent him,* Joh. 5. 23. *Who judgeth no man himself [immediately] but hath committed all judgment to the Son, that all should honour him, as they do the Father that sent him:* And surely if we shew our selves so unkind to God and Christ, if we be so opposite to his *Grand Design* and undertaking, we must needs fall under the heat and weight of his indignation, and there will be no escaping it. But in lifting him up and honouring him, if we do it in deed and in truth, with our hearts, as well as with our lips, we please God, and have fellowship with him, as co-workers with, and under him; we are subject to his Spirit: and *sowing thereto we shall reap a good reward, even life everlasting,* Gal. 6. 8. Rom. 6. 19. And indeed God will accept of no praises or commendations of him from us, in which we neglect and lay by his Son, the Son of man, (according to the measures of the Revelation given us of him) seem our praises and commendations of him never so glorious. The Pharisees would have had the blind man give the glory of his seeing to God, so as to detract it from the Son of man, as a sinner out of envy and opposition to him, *Joh. 9. 24.* But were they accepted, think you, in such a pretended glorifying of God? Surely no: Nor yet those zealous Pharisees and Jews, who being zealous of God, but not according to knowledge, through ignorance of Gods righteousness, went about to establish their own righteousness, and submitted not to the

the righteousness of God, which is Christ Jesus : the end of the Law for righteousness to every one that believes, Rom. 10. 1, 2, 3, 4. and no better, but rather worse be those Antichristian spirits, who taking offence at the Cross of Christ, and lifting up themselves above it, not holding the head, do talk of God and Spirit, but so as they confess not Christ come in the Flesh, but through their knowledge of him after the flesh, and ignorance of him, according to the spirit of God, lay him by, as an unprofitable thing, or thing out of date, as much as the Ceremonies of Moses Law, *Job*, 4. 2, 3.

Matt 2. Herein we shall be profitable to men, to whom we lift him up; that being the way to do them good, and bring them in to believe, and so to be saved from destruction, and be made partakers of eternal life; And what can we do better for them, then to be Instruments of so great good to them? Indeed, this is the way to be profitable to them in every thing; for, if we be means of bringing them to Christ, and planting them in to him, then are we means of their being made apt and fit for doing that which is good, and well-pleasing in the sight of God, in all things. It being the only thing that puts Men into a sound, and right plight, both towards God and men; and then, we are means too of their being made able to bear, and endure all kinds of trials and exercises profitably, which may befall them: Yea, this is the way to make them live both comfortably and acceptably to God, and to dy in the favour of God, and so to be happy for ever: There is nothing then wherein we can be more friends to men, or more beneficial to them, then in a due lifting up the Son of man before them in word and conversation; therefore it is that God calls upon us so frequently, to praise, bless, exalt and magnify the Lord,
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even *Jehovah*; which Title or Name is attributed to the Lord Jesus also. And he must needs be included in the object of that act, inasmuch as God accepts not of our praises to him, but in and through him, as was shewed before, especially the *Servants of the Lord*; who stand in the House, or Courts of the Lord, they are called upon to exalt, lift up, or praise the Lord, or the Name of the Lord; *Psalm* 134. 1, 2. and 135. 1, 2, 3. And they are they that are chiefly set in the World to be Instruments of good to, and in it; and this is the way in which they are directed, to do Men good; even by praising and commending the Lord to them, as we might consider, in viewing particulars, how all their service, in the House of the Lord, and in the World, is to be done with this Engine or Instrument, the praising or lifting up the Lord, the Son of man; As for instance,

Instance 1. Would we convince the World of Sin, for not believing on Christ? the way of the Holy Spirit is to do it by witnessing of him, lifting him up, and setting him forth, as the object to be believed on, the Christ, the Saviour; the Son of God that hath dyed for them, and is risen again; this presently pricks them at the heart; as it did those in *Act* 2. 36, 37. at the Apostle *Peter's* Preaching, and till Men see, and be convinced that He is such a one, they think not themselves guilty in rejecting him, seeking safety and happiness in the works of the Law, or some other things; till *Paul* see that *Jesus of Nazareth* was such a Person, He was so far from thinking, that He sinned in not believing on him, that He thought He ought to do many things against his name; *Acts* 26. 9. But, when he came to perceive who he was, then he was convinced of sin in that, and judged himself for it ever after, as unworthy therefore of such mercy, it was conferred upon him; *1 Tim* 1. 12, 13, 14. *1 Cor* 15. 2. *Eph*.

the righteousness of God, which is Christ Jesus : the end of the Law for righteousness to every one that believes, Rom. 10. 1, 2, 3, 4. and no better, but rather worse be those Antichristian spirits, who taking offence at the Cross of Christ, and lifting up themselves above it, not holding the head, do talk of God and Spirit, but so as they *cannot* see Christ come in the Flesh, but through their knowledge of him after the flesh, and ignorance of him, according to the spirit of God, lay him by, as an unprofitable thing, or thing out of date, as much as the Ceremonies of Moses Law, *John* 4. 2, 3.

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Eph. 3. 8. This then is our way to convince men of sin, for their unbelief on Christ; let them see that He is appointed, and appointed of God to be their Saviour, their only Saviour, that He hath dyed for them, and is risen again, and is every way able and ready to save them, and therefore is to be looked to, and to be believed on, for all grace and blessing, and then they who thought before, that they might not believe on, and hope in him, they are so bad and unworthy, will see its their sin not to believe on him; and that that is a greater evil than all their sins besides, as binding them all upon them, and hindering them from receiving the pardon of them, they may be convinced of other sins by the Law, as Murther, Adultery, Theft, &c. But not of this, that they sin in not coming to Christ, and depending on him for all grace and blessing, but in his being lifted up, and evidenced to be so excellent and glorious in one. *Job. 16. 8, 9.* And again,

Instance 2. Would we shew men the odiousness of all other sins, how hateful they are to God, and how needful it is that they turn from them to Christ, to receive forgiveness of them, and washing and cleansing from them. The way is not so much to tell them of the Law, and what that saith, as to let them know what Christ suffered for them, and that through his death and sufferings only, there is forgiveness and cleansing of them, that way will do it, if men in hearing, hear, and in seeing, see, and perceive what is set before them, as we shewed before. Thus the Apostle saw and judged all to be dead, and in an utterly lost state in themselves in this, *1st Cor. 15. 17.* *One died for all, &c.* *1st Cor. 15. 17.* *For if the dead rise not, then is Christ not risen, and if Christ be not risen, our faith is vain, &c.*

Instance 3. Would we convince the most seemingly righteous and just man, in his own righteous walking, and

and working, that He is a sinner, lost in himself, and needs to believe on Christ, and seek Justification and Righteousness in him; the way is to set forth Christ, and lift him up as the Son of man, and Saviour of the World, that hath dyed for all men, and through his Death hath the only name, in which there is salvation, and that He is the only Justifier of men, that will convince them of a need of going out of themselves, and all their own works and righteousness unto Christ to believe on him, *1 Cor. 5. 14. Gal. 2. 15, 16.* Those who were not *sinners of the Gentiles*, but *Jews*, and had great fleshly priviledges, which they looked upon as advantage to them, yet hereby were convinced of their righteousness, that it would not profit them, even by the Spirit witnessing to, and glorifying Jesus in, and by the Ministry of his Servants, *Phil. 3. 4, 7, 8.* as it is said, *He (the Holy Ghost namely) shall convince the world of righteousness, because I go to my Father, and ye see me no more: Joh. 16. 10.* And, that's our way through the Spirit, to convince such too: And so,

Instance 4. Would we convince men of righteousness in Christ for them, the righteousness of God freely prepared for, and given to them of God, that so they may come to believe on him? This is the way, glorify Christ, and Preach his acceptable Sacrifice, which He hath offered for us, that He the Son of God, the Word, by whom all things were made, hath given himself the ranfome for all, the Propitiation for the sins of the whole World, and that He hath offered up so acceptable a Sacrifice to God, that in the vertues of it, He is ascended up to God, and is entertained of him, so as He comes down no more to be abased, or to suffer for us. In the sight of this, that *men are not justified by the works of the Law, but by the faith of Jesus*, (which implies the vertues of his Death, and Sa-

crifice, and the acceptableness thereof for taking away sin, and obtaining favour, for the approachers to God thereby) the Apostles and others were moved to let go their trusting in their own righteousness, according to Law, and to *believe in Christ, that they might be justified*; Gal. 2. 16. And so in the lifting up of the Son of man, all that have come in to believe on him, have been prevailed with thereto; it being as well *through his Name*, that any do *believe on him*, as that they that do believe on him, do, and shall *receive there-through remission of sins*, Act. 10. 43. 1 Cor. 1. 21.

Instance 5. Would we convince the World of Judgment, that their judgment is naturally false and wrong, and that God will judge the World in righteousness, and give to every man according to his works? The way is to lift up the Son of man, and shew forth the *truth, as it is in him*; for, that *light makes manifest whatsoever is re-proved*, and lays open the foundation of the Eternal Judgment, and discovers the truth, certainty, and impartiality thereof. Upon this ground, and in so lifting up the Son of man, *Paul* preached to the *Athenians*, the reproof of their former judgment, and the certainty of the Judgment to come, Act. 17. 30, 31, 32. And to the *Corinthians*, He saith, that their judgment concerning both Christ, and all men besides, so as no more *to know them after the flesh*, sprung from their understanding, and judging that *Christ dyed for all*; as also from thence he grounds the judgment, and the appearance of all before Christ's Tribunal, 2 Cor. 5. 10, 14, 15, 16. with Rom. 14. 9, 10, 11, 12. Because Christ hath dyed for all and released all from under the first judgment, and is there-through become Lord of all, and all ought to live to Him, and not to themselves.

Instance.

Instance, 6 Would we have men to Repent, yea, or exercise Faith? The way to move them thereto, is to lift up the Son of man. So the Apostle Paul, that saith, He testified both to Jews and Greeks, repentance towards God, and faith in our Lord Jesus; tells us he did that in testifying the Gospel of the Grace of God, Acts 20. 21, 24. And that he fulfilled his Commission given him of Christ, To open the eyes of the blind, and turn them from Darkness to Light, and from the power of Satan unto God; in shewing to them at Damascus, and at Jerusalem, and throughout all the Coasts of Judea, and to the Gentiles, that they should repent and turn to God, and do good Works meet for Repentance: All which he did in 'Witnessing both 'to small and great, saying no other things but those 'which Moses, and the Prophets did say, should come 'to pass; to wit, that Christ should suffer, and be the 'first that should rise from the Dead, and should shew 'light to the People, and to the Gentiles, Acts 26 18. 20. 22, 23. Or with these Arguments, he moved them to that Repentance and Faith which he Preached and Urged.

Instance, 7. Would we dehort from any sin? This is our way to do it, lift up the Son of man, shew him to be Lord and Christ, that to him we owe subjection and obedience; and that he hath suffered for sins the Just for the unjust, that he might bring us to God, and therein hath given himself for us, that he might redeem us there-from to himself. So the Apostle dissuades from Fornication, 1 Cor. 6. 14. 18, 19. and so we may dissuade from Covetousness, Fraud, Envy, Malice, and every evil thing, as is implied, Rom. 6. 1, 2, 3. 9, 10, 11. Tit. 2. 11, 12, 13, 14. and 3. 4, 5. Yea, it's the usual way of the Apostles, first laying down the Doctrine of Christ, and therein lifting him up in the former part of their Epistles,

then in the latter part to dehort and dissuade from all evil, and provoke and stir up to all Virtue and Goodness. And therefore also,

Instance, 8. Would we perswade to Obedience and Virtue? This is the powerful Argument to be used, and the way wherein to do it: Lift up the Son of man, and shew how all is due from us to God upon account of the Grace in him, and brought to us by him; by which he *Teacheth us, that denying all ungodliness and worldly lusts, we should live Soberly, Righteously, and Godly in this present world, looking for the blessed hope, &c.* Tit. 2. 11, 12, 13. And so that's here observable that we noted in the foregoing particular, concerning the manner of the Apostles in their Epistles, as may be seen in the Epistles to the *Romans, Galatians, Ephesians, Hebrews, &c.*

Instance, 9. Would we convince of Errour? The way is to hold forth the Truth as it is in Jesus, Lifting up and Glorifying the Son of man: So the Apostle refutes those that denied the Resurrection of the Dead, by minding them of the Gospel Preached to them, and therein of the Death, Burial, and Resurrection of Christ, 1 Cor. 15. 1, 2, 3. And so he reproveth the Errours of the false Apostles and the *Galatians*, by minding them of the Lord Jesus, his giving himself for our sins, that he might deliver us from the present evil world; and of the Grace in and of him, Gal. 1, 2, 3, 4, 5, 6. and 3. 1, 2, 13, 14. &c. and 5. 1. &c.

Instance, 10. Would we comfort any in any Temptation or Affliction? The way is to lift up the Son of man, and shew the Grace in him, and how God orders all things wisely and holily in him, so as to the good and profit of men, to further their Salvation and Welfare, and that there is help in him in every condition, Heb. 12.

2, 3, 4, 6, 7, 8, 9, 10. *Ec.* 17 *he* 4. 13. 17. *Rom.* 15. 4, 5, 6, 13.

Yea, in a word, would we either humble or exalt cast down or raise up, encourage and strengthen in, and unto what is good, or do any other good thing in which we may profit men; this is the way to do it, *viz.* By Lifting up, and Exalting Christ the Son of man, and setting him, and the Power, and Grace in him before men; as also his Terrours against those who refuse and turn from him, *2 Cor.* 5. 10, 11. *Heb.* 1. and 2. 1, 3. and 10. 26, 29. and 12. 25. So that this way we may be profitable to men, doing *all in the Name of the Lord Jesus*, as we are exhorted, *giving thanks to God even the Father, by him*, *Col.* 3. 17. But waving this, we do or can do nothing, as is said, *John* 15. 4, 5, 6. That's the second Motive.

Motive, 3. Being acceptable to God, and profitable to men, we cannot but be useful to our selves also; both in as much as no acceptable service to God, or profitable work to men, shall be without its reward, *1 Cor.* 15. 58. *Heb.* 6. 10, 11. And also inasmuch as in Lifting up Christ to others, we may mind him our selves if we do it as we ought. And indeed we can scarcely Lift him up profitably to others, without viewing and considering, knowing and taking notice of him our selves; and that's the order and way approved of God for our doing it: *Let every one that heareth say come*, *Rev.* 22. 17. And, *He that heareth, speaketh constantly*, *Prov.* 21. 28. While we view and look upon Christ our selves, that we may commend him to others, we shall not be without Fruit, Profit and Advantage to our selves also; *opening our mouth wide*, in this sense too, *God will fill it*, *Psal.* 81. 10. And, *The liberal soul shall be made fat, and he that watereth, shall be watered also himself*, *Prov.* 11. 25.

Where-

Wherefore let us make it our business and design to know, and view, and serve the Lord Jesus, and to know and view him, that we may serve him; and as we know him, serve him in Glorifying and Lifting him up, as we are exhorted *Psal. 99. 5, 8. Exalts (that is lift up) the Lord our God, and worship him at his holy Hill, for he (the Lord our God) is holy.* And let us do this, as in all cases or to all purposes, so in all things. As to say,

1. In all the Ordinances of God. In Baptizing, let it be into Him and his Name, so as holding him forth, and directing therein, to *Behold the Lamb of God, that taketh away the sin of the world*, manifesting Christ to men as the Baptist did, *John 1. 29, 31.* In breaking Bread or eating the Lords Supper, lift up Christ the Son of man, *shewing forth his Death until he come, 1 Cor. 11. 26.* Let it not be Baptism, and the breaking of Bread, much less the Water, the Bread and the Wine that we lift up, bless and magnifie therein but the Son of man, they are sufficiently lifted up in being made the Mediums of lifting him up, and conveying Virtue from him to us. In Praying, lift up the Son of man, and so in Praising, Thanksgiving, and Singing of Psalms; while we *Pray, and ask in his Name*, and upon his account, and give thanks to God in all things by him, and bless in his Name; and in Singing, *Make melody with Grace in our hearts, to him the Lord, John 14. 13, 14. and 16. 23, 24. Col. 3. 15, 17. Ephes. 5. 20.* Yea, *Whatever we do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God even the Father by him.* In our Meditations, let them be much of him, and of nothing but as represented also in, and through him, *Psal. 104. 34. and 48. 9. Isa. 26. 7, 8, 9. Mal. 3. 16.* And so, In our Conferences and Discourses, *Let us with one mind and mouth glorifie God,*

God, even the Father of our Lord Jesus Christ; so as the Father of him, and so as lifting him up therein, *Rom. 15. 5. Jude 20. 21.* And so,

2. In all our whole Life and Conversation, let us lift up the Son of man in walking, so as becomes the Gospel of Christ; *Standing fast in one Spirit, and in one Mind, striving together for the Faith of the Gospel*; which is the Gospel of Christ, and concerns him, *Phil. 1. 27. Rom. 1. 3, 4, 16.* Oh let it be our business in all things, and by all means to lift up the Son of man; to Praise the Lord; to Sing forth his Praises, and to make his Praise glorious.

C H A P. XXVI.

Reproof to those that are faulty in not lifting up, or in not rightly lifting up the Son of man: With some discovery of Spirits, which are of God, and which not.

Use, 4. **H**ence also we may Reprove the Evils of men, yea, too much our Deficiency therein every where, in not making it more our Business to lift up, and look to the Son of Man. I may speak briefly to either Branch. And

Reproof, 1. First, He is too little lifted up by men, even by those that Minister and pretend to be his Servants, and to Preach his Gospel; too many such are faulty in not lifting him up in their Ministry. Such as

1. They who lift up Themselves, their Parts, Wit; Learning, Places, Offices, being Proud of them, and Vaunting themselves of, and in them above their Neighbours; but not lifting up Jesus Christ the Son of man, that

that men might see his Glory, Look to, and Believe on him. Too many there are like to *Diotrephes*, that love to have the preheminnence themselves, rather then to endeavour that Christ may have it in all things, and in all hearts and spirits, seeking their own things, and not the things that be *Jesus Christs*, 3 John 9. 10. Col. 1. 18. Phil. 2. 21. Most men proclaim every man his own goodness, but a faithful friend (to Christ) who can find! Prov. 20. 6.

2. Such as lift up other men, and have their persons in admiration for advantage sake; as the Apostle saith of the false Teachers, *Jude 16*. Whether it be the Beast, either the Papal, or any worldly Power lifting up it self (like *Fereboam*, who made *Israel* to sin) in the Temple and House of God, and exercising Lordship therein over the Consciences of men and Worship of God: As it is said Prophetically of many (yea, of the whole World worshipping and wondering after the Beast) that they will lift or cry him up, saying, *who is able to make War with him, and to overcome him?* Rev. 13. 4. And many such flatterers there be, admirers and applauders of the Antichristian powers, and Preachers up thereof, in opposition to the Lamb and his Followers: Or whether it be the False prophet and his Devices, Image, Mark, and Characters, lifting up *Baal* or the man of Sin, in stead of the Lord Jesus; or that lift up the Whore who sits upon the many Waters Rev. 13. 13, 14. & 17. 1, 2. &c. or that cry up and resolve their faith into this or that Writer, Author or Father, Synod or Council, and their Authority, Piety or Learning, like those who said, *I am of Paul, I am of Apollos and I of Cephas*, &c. But mind not to know and lift up Jesus that men might believe on him, and resolve their Faith into him, and God in him, and their Authority and Goodness, 1 Cor. 1. 12.

3. Such as lift up and exalt other things in opposition to,

to, or so as withdrawing men from the Son of man, and the simplicity in him. Such as lift up either Horses or Chariots, Riches, and Greatness in the World, for men to seek after and lean upon, *Psal.* 10. 7. Or that cry up and commend some Works and Observations of the Law of *Moses*, or much worse, the Traditions, Inventions, and Will-worships of men, as is intimated in *Col.* 2. 16, 18, 20. *Acts* 15. 2. Whether only and by themselves as it were, as the *Jews* and *Pharisees* did the Law and its Works, in opposition to Faith, *Rom.* 9. 31, 32, 33. and 10. 1, 2, 3. and their Traditions to the making void Gods Commandments, *Mat.* 15. 3 4, 9. worshipping God in vain, laying aside Gods Commandments, to hold mens Traditions, *Mark* 7. 8. Or in part and Co-partnership with Christ and Faith, as they who would divide the honour between them, and make them Partners in sharing in mens Justification and Acceptance with God. Such there are among Christians so called, who Preach up their Works and Doing; yea, rotten Ceremonies and Doctrines of Devils, to the obscuring and hindring the Knowledge of Christ, *1 Tim.* 4. 1, 2. either crying them up alone and without Christ, or as joyned in Co-partnership with him. Yea, and here we may observe that what the Prophet *Isaiah* saith, of mens having their fear taught them by the Precepts of men, is not only applicable to those that cry up and receive the Commandments and Impositions of the worldly and secular Powers, and great Rulers of the people, which swarve from Gods Law and Doctrine; as those in the former times of *Israel*, that when their Kings set up their Thresholds by Gods Thresholds, and their Posts by his Posts, *Ezek.* 43. 7, 8. walked in the Statutes of the Heathen, and of the Kings of *Israel* which they made, *2 Kings* 17. 8. so as the Statutes of *Omri* were kept, and all the Works of the house

house of Ahab, and their Counsels, were observed more than the Lords, Mich. 6. 16. But our Saviour applied that formentioned saying to the *Scribes* and *Pharasees*, who were persons of the strictest Sect of Religion among the *Jews*, and a party not only distinct, but also of a different complexion from the *Herodians*; taxing them for making void Gods Commandments, by the Tradition of their Elders: For which he calls them *Hypocrites*, and tells them, *In vain they worshipped the true God, while they taught for Doctrines, the Commandments of men, Mat. 15. 7, 8, 9.* To instruct us, that even the Sayings, Glosses, and Scriptureless Traditions of the most zealous and strictest Professors of Religion, when they are attended and urged upon men as things to be believed, and their fear of God to be framed by them, rather than Gods Sayings; the Fear and Worship of God is thereby corrupted, and rendred vain. Let those then look to it and beware, who denying that Christ hath died for all, and is the Propitiation of the sins of the whole World; do put men upon receiving the Glosses of their zealous Elders, and so upon Ways and Rules of their imposing, whereby to know that Christ hath died for them, and they may apply themselves to him as their Saviour; preferring ~~upon~~ and imposing upon men, to believe ~~such~~ such like Traditions as those, before the Sayings of the Holy Ghost, *viz.* That God hath elected some to Eternall Life antecedently to his purpose of sending Christ; and for them only he designed and sent him as a Saviour, and for them only he died to save them; and that all the rest he hated and Reprobated from all possibility of eternal Salvation; and designed to Destruction either in the pure created Lump, or in the fallen Mass, and therefore Christ died not for them, nor would God have them saved. And then for mens coming to know that Christ Died for them;

them; and so that there is a way made for their Salvation, they put them upon labouring after, and getting such Faith and Frames, as are properly the effects and products of that knowledg, first held forth in the Gospel to them, and believed or received by them: Putting grievous burthens and heavy to be born, as the *Pharisees* of old were wont to do, in stead of directing them to Christ, as one who hath certainly come into the World and Died for them, that he might be their Saviour; and they in receiving and believing on him, might be saved by him. I say, let these and such like Persons, and they that depend upon them, look to that above noted, concerning our Saviours application of that saying in the Prophet *Isaiah*, to the strict and zealous *Pharisees*; but this will lead us to another matter of reproof, viz. When men,

2. Lift him not up after the right manner, nor as *Moses* did the Serpent in the Wilderness, as among other particulars in which men may, and do fail in this matter: So in these following, viz.

1. When men lift him not up alone, and singly or simply; as Alsufficient, and the only able Medicine, sufficient of it self if looked to, and believed on, to heal and save men, and give them Eternal life: But add something else to, and with him as necessary beside him, as the false Teachers who joyned *Moses* with him; urging, that *unless men were Circumcised, and kept the Law of Moses*, observing days and times, &c. *they could not be saved*, Acts 15. 2. As some such there are at this day, and that of diverse sorts, and extreamly opposite the one to the other: As the *Papists* who lift up prayers to Saints, the Virgin Mary, Pilgrimages, Penances, and many the like humane Inventions and Devices; yea, the *Pope* himself, and obedience to him, and some who abhor them,

them, yet lift up such a form of Baptizing, or of Covenanting, or the observation of the Seventh-day Sabbath, distinctions of Meats, &c. Or,

2. When they lift him not up high enough so as above all, but lift up other things above him, and lay more stress upon them then upon Christ; and the knowledg and mindfulness of him, as some of them before mentioned. As it's to be feared that some do so lift up their forms of Baptizing, or the being Baptized again; and others their own Sorrows, Humiliations, Reformations, &c. not as Fruits or Efficacies springing up from Christ lifted up, and looked to, but as things through ignorance of Christ, put in place of Christ; which also usually or often springs from what is a fault in too many, viz.

3. The not lifting him up to all as a remedy prepared for all sinners, while it's a day of Grace towards them, as one who Died for all, and is risen again, and is the Propitiation for the sins of the whole World; though it be so attested of concerning him clearly in the Scriptures, as in *1 Tim 2. 6. Heb. 2. 9. 1 John 2. 2.* And these also (as all the rest be) are very Injurious unto men; because they rendring doubtful to men, whether there be Virtue in him for them, and so whether there be hope for them, by taking away or rendring uncertain the hope of Success, they unhinge them as it were in their endeavours. Yea, making them believe, that if they be of the number of those he is set up for, they must needs enjoy the benefit of him inevitably; not only if they seek, but also if they would strive against it, yet they cannot fail, because by an irresistible power causing them, they must be brought to it, they render all eyeing him or striving to behold him needless. Or if they withal (contrary to their own principles) tell them there is a need of seeking to him, yet while they tell them it's not for all, but for

for some discriminated persons only in Gods secret purpose, who may know that they are of that number by such marks and frames. signs and differences; they put them upon seeking for such differencing marks & signs first, and divert them from eyeing the Cross of Christ (to which they should direct them) and turn them to some other things, which are nothing of him. Just as if *Moses* should have perswaded the people (or rather some other opposing *Moses*) that God had not ordained the Serpent of Brass, for a remedy for all the wounded people; but for some such only as might know themselves to be the persons, by some preparatory operations and partial healings, effected by some other means first, some Herbs, Plaisters, or the like; and so should thereby have diverted their Eyes from the Serpent of Brass, to other medicines which also might be so long in getting, or so impossible to be gotten (as no good sign of discriminative love is to be met with, antecedent to the looking to Christ discovered in the Gospel) that they might in the interim, have died of their Wounds: So that these also are exceedingly injurious to men herein, through want of right understanding, and that also through not believing, as the Scripture hath said, *John 7. 38.*

4. They also exalt or lift him not up rightly, or are too much defective therein, who do it not at all times, in, and unto every Matter and Service of their Ministration, for the healing every Sting of the Serpents, every Disease and Malady of the Soul: Yea, and for preserving it every where in health too, when restored. *David*, a right exalter of him, calling upon others to magnifie the Lord with him, and that they would exalt his Name together; saith, *I will bless the Lord at all times, his praise shall be continually in my mouth, Psal. 34. 1, 2, 3.* And elsewhere, *My mouth shall shew forth his Righteousness, and his*

his Salvation, all the day long, *Psal.* 71. 15. As signifying that what ever he had to do, or say, in the Service of God, and of his Generation, he would do it in the Name and Commendation of the Lord; even of the Lord Jesus, *Psal.* 102. 12, 25, 26, 27. with *Heb.* 1. 10, 11, 12. What ever he was to declare to any, either of Sin or Duty, to Reprove, Comfort, Incourage, &c. he would exalt and lift up the Lord therein, and thereunto as that whereby his sayings might be rendred the more effectual. And surely, that's the right good and profitable way of speaking unto men; either for reproof of evil, or instruction to good; for humbling or lifting up: To fetch the ground of all from Christ, and shew how every one of Gods Words (or his Word indefinitely) is true (from him) as the beginning, or as having their Foundation in him, *Psal.* 119. 160. and their end to lead to him, and glorifie him. And it's observable how the Apostle *Paul* in, and unto every matter, holds forth and lifts up the Lord, even the Lord Jesus, the Son of man; making him, and the Grace in him, the bottom Ground and Foundation, generally of all Doctrine and Duty, Hope and Expectation, rightly ordered Affection, or Passion, Love, Fear, Sorrow, &c. and so of the whole Conversation. If he reprove of sin, it is as it is a Deviation from, or Dishonouring of him, *1 Cor.* 6. 1. 9, 11, 13, 14, 19. And if he endeavour the amendment of the sinner reproved, he doth it in shewing the remedy in him, *1 Cor.* 5. 8, 9, &c. And if he incourage in what is good, he doth it proposing him, and the Grace and Help in him for us, *Ephes.* 6. 10, 11. *Rom.* 12. 1. *2 Tim.* 2. 1. 8. *Heb.* 3. 1, 2, 7. and 12. 1, 2, 3, &c. If he Preacht Repentance from dead Works, he Preached it in Christs Name, as having opened a Door to it, and Administring Grace for it, and Acceptance in it,

it, *Luc. 24. 46, 47. Act. 26. 20, 23. Heb. 9. 14.* If faith in the Lord Jesus : He lifted him up, and exalted Him as the object to be believed on, and affording all encouragements thereunto, *Act. 16. 31, 32.* If the Doctrine of Baptismes, or of the laying on of hands, or of the Resurrection or Judgment to come, He searched the ground of all from him, as exalted of God to give forgiveness, and the Holy Ghost; and as become the Resurrection and the Life, and the righteous Judge of quick and dead, *Heb. 6. 1, 2, 3.* Now they lift him not up rightly then, or are much defective therein, who in treating of these things, or any other Doctrines: or in pressing duties, or reproving any evil ways or practices, speak of those things, as if they were irrelative to him, and He had nothing to do, in or about them; as if there were any truth that had no dependance on him, or conducement to his Glory; or any good or duty that wanted motive, ground and encouragement thereunto, in and from him, and the grace and glory in him, or any sin or evil that was not against him, or received not aggravation in its evil, by and from the consideration of its being done, notwithstanding him, or the cure and healing of which is not to be sought for, and found in him.

5. They also who lift him not simply and nakedly, but so garnished with the wisdom of words and eloquence that they lap him up in Lavender, as it were; or in things of an obscuring substance, to the hindring of the naked appearance, and the efficacy of his Cross, and the enjoyments of the effects thereof, which the Apostle supposes may be hindred by such kind of Preaching him; it may *make the Cross of Christ of none effect*; *1 Cor. 1. 17.* and *2. 1, 2, 5.*

3. Now if they be reproveable, that lift him not up, as they ought, or not at all, much more then are they so, who

who instead of lifting Him up, endeavour to cast him down, as is said of some, *Psal. 62. 3, 4.* They only *consult to cast him down from his excellency, they delight in lies; they bless (or praise) with the mouth, but they curse inwardly, or underneath.* And this they do,

1. Either by bringing in damnable Heresies, denying the Lord that bought them, and these bring upon themselves swift destruction, *2 Pet. 2. 1.* Such as deny, or confess not Christ come in the Flesh; but throw him by as useless, or as one gone out of the Flesh, and so Preach up a God or Spirit without Him, taxing, deriding, or blaspheming those that confess Him come in the Flesh, and the so confessing or acknowledging of Him, and so all expectation of any thing from, or by his Person as exalted and glorified, and as having received Gifts in the man, as of the Seed of David, the Son of man; or any looking for him in Person, to appear again from Heaven, mocking at the faith of his coming, as is said of some; *2 Pet. 3. 4, 5. 1 Joh. 4. 3. 2 Joh. 7. 8.*

2. Or, by their lives and doings, exposing Him to shame, scorn, and reproach. and so denying and decrying him, while by their fruitless lives, and sinful demeanours, and abuses of the grace of God, they blemish the profession, which they make of him, walking in lulls of uncleannets, riotous excesses, rebellious against, and disobediences towards Magistrates and Princes; covetousness, pride, fraud, and the like, who are the enemies of the Cross of Christ, while in deeds they deny him; making their Bellies their Gods, and minding earthly things, crucifying him to themselves afresh, and putting him to open shame, *Heb. 6. 4, 5, 6, 7. 2 Pet. 2. 1, 5, 6, 7. Jude 1. 2, 7, 8, &c.*

And all these, with others are faulty, as guilty of not lifting up Christ the Son of man; though of these, some make

make it a piece of Religion to lift up a wooden cross, and carry it in Proceſſion, and follow after, and look to it, and ſome Image or Picture of him, as crucified, ſet upon, or faſtened to it, or ſo lift up, and look to the Bread or Hoſt, which they call the very Body it ſelf that was crucified, or rather the whole Chriſt; yet of the true Croſs of Chriſt, and the true and right lifting him up as crucified, they are ignorant, yea, and enemies thereto, and ſo are all ſuch as are here mentioned, as reprov'd.

Uſe 5. And here we might alſo (before we paſs to the other Branch of Perſons to be reprov'd) take notice, that in all aforeſaid, we have a Diſcovery of Doctrines, Spirits, or Teachers here hinted to us: Our Saviour bids us beware of *false Prophets, who come to us in Sheeps clothing, but inwardly are ravening wolves*, Matth. 7. 15. And to take heed leaſt any deceive us: for, ſaith he, *many ſhall come in my Name, and ſay I am Chriſt, and deceive many*; yea, and that there ſhall come *false Chriſts, and false Prophets, and ſhall ſhew great ſigns and wonders, ſo as to deceive, if poſſible, the very Elect*, Matth. 24. 4, 5, 24. And the Apoſtles have told us of a man of ſin, *whoſe coming ſhould be after the working of Satan*: Yea, that as we have heard, that *Antichriſt ſhall come in the laſt times*; ſo there are many *Antichriſts, and false Prophets come into the World*, 1 Joh. 2. 18. and 2 Joh. 7, 8. And therefore they alſo have warn'd us to take heed to our ſelves. Now this is one good Character, by which they may be known and diſcerned, their denying, or not lifting up the Son of man; but exalting themſelves, or ſome other thing, or perſon in oppoſition to, or inſtead of him; according as the Apoſtle John, giving that warning to the Churches, *not to believe every ſpirit, but to try the ſpirits whether they be of God, becauſe many false ſpirits are gone out into the World*; adds this as a Rule for diſcerning the false ſpirits, or Pro-

phers from the true. *Every spirit that confesseth (that is acknowledgeth, praiseth, speaketh out) Jesus Christ come in the flesh, is of God.* He suits with and pursues Gods design, who in his Doctrine, and in the drift and scope of it, makes it his work and business to commend, and speak forth *Jesus Christ come in the flesh*; not only God in his naked consideration, as in himself, and not in Christ Jesus: nor only Christ as he was before the foundations of the World, or as in the Word or Prophecy only, but as come in the Flesh, both acknowledging that he is come in the Flesh, and lifting him up as so come, as the only powerful sufficient Saviour, Medicine and Cure of miserable Man, that men might address themselves to Him, and Him only; as evidencing himself in his testimony, and attend upon him for his help and salvation, in all his ways and appointments ordered by him, as come in the flesh, and having their foundation in him, witnessing of and leading to him, as in attending to him in his Word, and waiting upon Him in his Ordinances, and Gifts given and appointed for the perfecting the Saints for the work of the Ministry, for the edifying of the Body of Christ, &c. But on the other hand, *Every spirit that confesseth not Jesus Christ come in the flesh, is not of God; but is that spirit of Antichrist, that should come into the World:* that is, every Doctrine and Spirit breathing therein, and so every Teacher preaching any doctrine, however otherwise he may appear full of spirit, force, zeal and efficacy in his teaching, and doctrine for moving and working upon his Auditory; yea, though he should speak: yea, or walk like an Angel in his outward conversation and appearance among men, yet if he bring not this Doctrine of Christ come in the Flesh, if he do not confess, acknowledge, speak out, so as to set forth, glorify and lift up Jesus Christ, as come in the Flesh, to be the only Saviour, the
Great

Great Design and Devise of God, for his bringing in, or reconciling men to himself, as the *power and wisdom of God*; that in which the *only wise God* hath shewed forth the *riches of his wisdom*; and that in which is the *greatness of his power*, for destroying and overthrowing the Kingdom of Sin and Sathan, and delivering men from destruction; and for making them wise and able to every good thing; that man is not sent of God, or authorized of him in his Ministry and Doctrine, nor is owned of him, as acted by his Spirit; but, inasmuch as he lays by, hides, and conceals, owns or acknowledgeth not that *great mystery*. He is of Antichrist, and the Spirit that acts and leads him out to, and in all his zeal and fervour for promoting any other way for bringing men to God, laying by this design of God, this Doctrine of Christ come in the Flesh is *not of God*, but is the Spirit that enlivens, and works in, and for Antichrist, according as the Apostle saith, *Gal. I. 8, 9. If I Paul, or an Angel from Heaven, preach another Gospel to you, then that which we have preached, let him be accursed.* Many People judg of Teachers and Ministers either by their Authority from Men, or their Learning in Worldly or Humane Sciences, or the Zeal, or seeming Innocency, or Piety in their walkings; but these the Apostle implies, may possibly be in those that are not of God; they may be like Angels in their appearance; or, they may also pretend, and seem to have immediate mission, and furniture from God, without such ordinary ways and means, as others attain to understanding and fitness by; for, (as the Apostle elsewhere saith) *Sathan is transformed into an Angel of light, and therefore it is no great matter, if his Ministers be transformed into the Ministers of righteousness;* 2 Cor. xi. 14. And, yet be Messengers of Sathan still; those things which most men look upon of the conversation and walking of men, may be inclu-

ded in the *sheeps clothing* ; the Sheep is distinguished from the Wolf, by his bleating, rather than by his clothing, joyned with the innocency & meekness in him ; the holy men of God had the *end of their conversation, Jesus Christ yesterday, and to day, and the same for ever* : Its good for us to mind them, and to follow their Faith, and such as so walk, and *not to be carried about with divers and strange doctrines* : Doctrines different from that, whereof Christ is the great matter and end, *Heb. 13. 8, 9.* The Gospel preached by the Apostles, was a Doctrine setting forth to Men, and calling them *into the grace of Christ*, *Gal. 1. 6.* and that which swarves there-from, is *another Gospel*, or a *perverting of the Gospel of Christ* : and is not to be heard, who ever he be, and how-ever he be gifted, or walk, that brings it ; no, nor is he to be *received to house, or bid God speed to* ; He that so doth, being therein a *partaker of all his evil deeds*, *saith, 2 Joh. 10, 11.* Implying, that they be evil doers, (as indeed they must needs be, and so they are called, *Philip. 3. 2*) who pervert or change the Gospel of Christ, into another Doctrine, as was before noted, in *chap. 21.* The Prophets all witnessed to Christ, as to come in the Flesh, proclaiming Him the *Seed of the Woman*, that was to *bruise the Serpents head*, *Gen. 3. 15.* The Seed of *Abraham*, and of *Isaac*, and of *Jacob*, that was to be the blessing of *all the Nations and Families of the Earth*, *Gen. 22. 18.* and *26. 4.* and *28. 14.* The Prophet to be taken out of *Israel*, like to *Moses in all things* ; The Seed of *David*, in whose hands the Kingdom and Peace was to be established for ever, *Psal. 89. 3, 4.* and *132. 11.* *Isa. 9. 7.* A Root out of the *stemme of Jesse*, and a Branch out of his *Roots*, *Isa. 11. 1.* A Child born to us, and a Son given to us, and yet the wonderful, the Counsellor, the Mighty God, *Isa. 9. 6.* A man of sorrows, and acquainted with griefs, that was to be wounded for our transgressions ;

and

and bruised for our iniquities, upon whom was to be laid the chastisement of our peace, and who by his knowledge should justifie many, as bearing their sins, &c. Isa. 53. 3, 4, 5, 10, 11. And all the Apostles have preached, confessed, and lifted him up as such a one, saying no other things then what Moses and the Prophets did say should come to pass: Yea, and the end of their walking hath been to commend, glorify, and win in to him; and therefore they who so preach, and speak, and walk are the true Ministers of God, and such as are to be heard, whether they have humane authority, eloquence of speech, and worldly learning, or not; for, even Christ and the Prophets and Apostles (at least divers of them) had not, nor came with those things, Joh. 7. 15. Act. 4. 13. Amos 7. 14. Yea, though they should have like passions, as other men, and be men of infirmities, as the Prophet Elias, Jam. 5. 17. And the Apostles were, AB. 14. 15. Or be Men mean in their Person and Speech, as they said of the Apostle Paul, 2 Cor. 10. 10. as on the other side, the false Prophets and Teachers may boast of, and have an appearance of all the contrary. Mind we then what it is that men confess, and whether in their word and conversation that be their end, to exalt and glorify the Son of man, and win in to Christ, as come in the Flesh; and close we with, and receive them that so do, but if Any bring not that Doctrine, reject and refuse him; whether it be, that He,

1. Deny Jesus to be the Christ, or the Anointed one, that should come into the World, and whom Moses and the Prophets meant and wrote of, whether he preach, and expect another Person yet to come, distinct and diverse from him; and to do either the same works that he hath done, or some other acts of saving Men, by setting up an outward Kingdom for the Jews, after the manner of other great Princes and Emperors in the World: or whether.

whether they look for no other man, but turn all into an Allegory of some light or power within, whereof that Person was only an outward Representation, Type, or Figure: Or,

2. Assert a necessity of *Moses* Law to be observed and kept, that men may be justified and accepted of God, and saved; as if Christ was not the end of the Law for righteousness, for that's a denying of him come in the Flesh, as to the work and business of his coming, *Act. 15.*

2. *Gal. 1. 7, 8, 9. 2 Joh. 7. 8.* Or whether He,

3. Deny the dispensation of the Spirit, and the pouring it out upon all Flesh, or the openness of the grace of God, in and through him, and liberty of access to God in the faith of him, and of what he hath done and suffered for us, for that's not a confessing, praising and commending him as so come, as an All-sufficient, compleat Saviour, or as the Anointed, the Christ, furnished for helping and saving Mankind, and as a good ground for all, or any Man to repent upon, and to turn to, and hope in God: Or, whether He,

4. Look for, and teach to expect another, and further Revelation of the truth of God, then that given in, and by him; as if he had not compleated the Vision and Prophecy, or was not the Person anointed of God, to give the full Revelation of the mystery, or had not done it in the Gospel preached by him, and by his Servants, in his Name, and at his appointment, and in the Spirit thereunto, and therein given forth: Or,

5. Talk to men of an immediate approach to God, and receipt of Word and Spirit, grace and blessing from Him, without looking to him, in and by Christ; as if He was not in the nature of man, or as Man exalted at Gods right hand, and there abiding, and interceding for us; and obtaining for, and dispensing to us his grace and blessing;

sing; and so remaining as a perpetual High Priest for us, and Mediator of God and us, through whom we are to have all our access to, and dependance on God in all things; but, as if Christ was gone out of the Flesh, or Being of a Man again: Or else, or also,

6. Talk of waiting upon God or the Spirit, without use of, or attending to the Means and Ordinances appointed by Him, and the gifts given by him for our helpfulness, dissolving Jesus at it were, and loosing or dividing the Spirit from the Flesh, or Humanity of Christ, and so from the Means and Medinms appointed in lieu of the Personal Presence of his Flesh in the World; the Apostles, Prophets, Evangelists, and other Ordinances given and appointed by him; *Eph. 4. 8, 11, 12, 13, 14, &c.* Or, whether He,

7. Mock at, or deny the glorious appearance of the Person of Christ, as the Son of man sitting on the right hand of God, and coming in the power and glory of God, with all the Angels of his might, to raise the Dead in Body out of their Graves, and to judge them all according to their works, condemning the wicked to everlasting misery, for their obstinacy in their wickedness; and giving an everlasting Kingdom and glory to all that have here believed in, and obeyed him; for these deny him a great part of the glory given him of his Father, and so do not lift Him up, but cast him down from his excellency; *Act. 10. 42. and 17. 30, 31. Math. 26. 64. Luc. 22. 69, &c.*

Take we heed of all these Principles and Spirits, as erring, and not lifting up the Son of man, and therefore nor of Gods sending and owning.

whether they look for no other man, but turn all into an Allegory of some light or power within, whereof that Person was only an outward Representation, Type, or Figure: Or,

2. Assert a necessity of *Moses* Law to be observed and kept, that men may be justified and accepted of God, and saved; as if *Christ* was not the end of the Law for righteousness, for that's a denying of him come in the Flesh, as to the work and business of his coming, *Act. 15.*

2. *Gal. 1. 7, 8, 9. 2 Joh. 7. 8.* Or whether He,

3. Deny the dispensation of the Spirit, and the pouring it out upon all Flesh, or the openness of the grace of God, in and through him, and liberty of access to God in the faith of him, and of what he hath done and suffered for us, for that's not a confessing, praising and commending him as so come, as an All-sufficient, compleat Saviour, or as the Anointed, the Christ, furnished for helping and saving Mankind, and as a good ground for all, or any Man to repent upon, and to turn to, and hope in God: Or, whether He,

4. Look for, and teach to expect another, and further Revelation of the truth of God, then that given in, and by him; as if he had not compleated the Vision and Prophecy, or was not the Person anointed of God, to give the full Revelation of the mystery, or had not done it in the Gospel preached by him, and by his Servants, in his Name, and at his appointment, and in the Spirit thereunto, and therein given forth: Or,

5. Talk to men of an immediate approach to God, and receipt of Word and Spirit, grace and blessing from Him, without looking to him, in and by Christ; as if He was not in the nature of man, or as Man exalted at Gods right hand, and there abiding, and interceding for us; and obtaining for, and dispensing to us his grace and blessing;

sing; and so remaining as a perpetual High Priest for us, and Mediator of God and us, through whom we are to have all our access to, and dependance on God in all things; but, as if Christ was gone out of the Flesh, or Being of a Man again: Or else, or also,

6. Talk of waiting upon God or the Spirit, without use of, or attending to the Means and Ordinances appointed by Him, and the gifts given by him for our helpfulness, dissolving Jesus at it were, and loosing or dividing the Spirit from the Flesh, or Humanity of Christ, and so from the Means and Mediums appointed in lieu of the Personal Presence of his Flesh in the World; the Apostles, Prophets, Evangelists, and other Ordinances given and appointed by him; *Eph. 4. 8, 11, 12, 13, 14, &c.* Or, whether He,

7. Mock at, or deny the glorious appearance of the Person of Christ, as the Son of man sitting on the right hand of God, and coming in the power and glory of God, with all the Angels of his might, to raise the Dead in Body out of their Graves, and to judge them all according to their works, condemning the wicked to everlasting misery, for their obstinacy in their wickedness; and giving an everlasting Kingdom and glory to all that have here believed in, and obeyed him; for these deny him a great part of the glory given him of his Father, and so do not lift Him up, but cast him down from his excellency; *Act. 10. 42. and 17. 30, 31. Math. 26. 64. Luc. 22. 69, &c.*

Take we heed of all these Principles and Spirits, as erring, and not lifting up the Son of man, and therefore not of Gods sending and owning.

C H A P. XXVII.

The second Branch of the use of Reproof, viz. Of those who look not to Christ as lifted up of God, his Spirit and Servants.

Use, 6.

Reproof, 2. **A**ND as they are worthy of Reprehension and Reproof, who lift not up the Son of man in their Doctrine, or make not that their great design in order to the glorifying of God, and doing good to others. What ever, or who ever else they lift up, yea, though they lift up (as some do) humane Virtues; yea, or Gods Gifts and Graces, which are lift up out of their places, when men lift them up neglecting him, the right Spring of all truly good Works; and the Author and Infuser of all real and right Virtues, as discovered to, and looked to by us. So again, many are greatly faulty too, in not looking to, and believing on him when lifted up, as he is rightly lifted up in the Scriptures. And indeed, as the former sort are reproveable exceedingly as dishonouring God and Christ, abrogating Gods Grace, and obscuring Christs Glory, so as men may not clearly see it, and so are also very injurious and destructive to men, hindring them of what is prepared of God, for their Welfare and Happiness; as was noted before: And thereby also procure a woe and curse against themselves; for *how shall they escape the damnation of Hell*, who stand so cross and opposite to God in his grand Design, and to Christ in the Honour due to him and to his Name, and to the good of all men, if they repent not? Surely wrath is likely

likely to (and without Repentance will) *come upon them to the utmost*, 1 Thes. 2. 16. So also are they enemies to their own good, and go contrary to Gods Ordinance, Will, and Command, and by their evil examples, are also at least prejudicial and injurious to others; who when he is rightly lifted up of God, and of his Spirit, and his holy Apostles and Prophets (as all their liftings of him up are right) and by his Servants, Ministers, and Disciples; yet refuse to behold and look to him, and to seek their help and healing in, and by him. But either

First, Neglect him, looking after and upon other things: As the World, and Flesh, going in their hearts after their Covetousness, their Oxen, Farms, Wives; that I say not worse things, as Hawks, Hounds, Whores, Wine, and Belly-chear, Sports, Pastimes, &c. like those in *Mat. 22. 5, 6. Luke 14. 19, 20, 21.* and as those that look to their gain from their quarters; neither sensible of their Wounds, nor seeking to be healed of them; they look rather *on the wine when its red*; or on Women, or the Wedg of Gold, &c. *Prov. 6. 25. and 23. 5. 31. Job. 7.* — Or,

Secondly, In case they be sensible, that they be as it were bitten and punished for their sins: If Afflictions, Dangers, Fears, Poverty, Pains, or the like come upon them, yet they look not to the Son of man for help or healing: *They turn not to him that smites them, neither seek the Lord of Hosts*, but look to other things, as their Policies, and Contrivances for themselves; saying, *In the pride and stoutness of their hearts, the Bricks are fallen down, but we will build with hewen stones: The sycamore Trees are cut down, but we will build with Cedars*, Isa. 9. 10, 13. Or else looking to those that smite them, as instruments of their troubles, thinking by complying

with them, and getting their favour and friendship, and making them on their side, *they* shall be safe; saying, *A confederacy to them that say a confederacy*, and staying upon them, *Isa. 8. 12. and 10. 20.* Or else looking to Humane helps, and Carnal ways of defence, and safety; as when God brought War upon, and *discovered the Covering of Judah* (the weakness and nakedness of their Covering, or else that Covering of his Spirit wherewith they should have covered themselves, *Isa. 30. 1.* Even Christ as held forth to them in the Law and Prophets; the true Propitiatory, or covering Mercy-seat, *Rom. 3. 25.:*) *then they* (not looking to that true Covering) *looked to the Armour of the house of the Forest, and and saw the breaches of the City of David, that they were many; and gathered together the waters of the lower Pool, and numbred the houses, and made a Ditch, &c.* Such like Humane courses for safety they took: *But they looked not to the Maker thereof, nor had respect to him that Fashioned it long ago* (looked not to the Lord the Maker, Advancer, and Blessor of their City) nor to him that *Fashioned it* (or made and fashioned the Covering wherewith they should have covered) long ago, *Isa. 22. 8. 11.* Or they looked to *Egypt*, and their Horses, and Chariots, *Isa. 30. 1, 2.* but looked not to the holy One of *Israel*, *Isa. 31. 1, 2, 3.* As men in a danger or fright, that look hither and thither for help, but look not to the true place for help. So are men apt to look to Hills and Mountains in times of War, in times of Sicknes to the Physician, as *Asa, 2 Chron. 16. 12.* and the like. But seeing God hath set up, and exalted such a one, as is *mighty to save*; the Son of man, *one chosen out of the People*, one who is one with us, our Brother and Kinsman; and so one compassionate of us, as acquainted with our Temptations and Troubles: And one that is able to

Suc-

Succour us, because one with God, the Son of God, one in whom God and his Fulness, gives forth himself to us: Should we neglect and slight him, and look to any other thing or person from him? As that in *Psal.* 121. 1. may be read, and is read in the Margin. *Should I look to the Hills and Mountains? From whence then cometh my help? My help cometh from the Lord, who made the Heaven and the Earth.* Not from the Hills and Mountains, but from the Lord, *Jehovah*, the Lord who made the Heavens and the Earth. *Should not a man look to his God? Should a man seek for the Living to the Dead? Isa.* 8. 19. *Is it not better to search and try our ways, and turn to the Lord, lifting up our heart with our hands (yea, our souls and our eyes) to him in the Heavens,* Lam. 3. 40, 41. *Psal.* 25. 1. 15. and 123. 1, 2. But Oh! How apt are we to look for help from trouble, but not to consider that our sins are the causes of our troubles, and so neglect to seek to be delivered from them? Or if we seek deliverance from them, then yet how many

Thirdly, Look to false ways for deliverance from sin, and trouble too? Running (like the Heathens) to false Gods, or (as some Jews) to the true God by false ways, not by Jesus Christ, the Son of man; and his Death and Sacrifice in, and through which our way lies to God, and access to, and acceptance with him may be had of us. But we men are apt; either -

1. With *Israel* of old, to look to the Altars and Groves, the works of their hands, as in *Isa.* 17. 7, 8: Where he saith, in *That day a man shall have respect to his Maker, and his eyes shall have respect to the holy One of Israel; and he shall not look to the Altars, the works of his hands, neither shall he respect that which his Fingers have made, either the Groves or the Images.* Implied that that

was now their way of sinning, that they looked in a Religious way by Idolatrous and Superstitious sacrifices, and observancies to pacifie Gods anger, appease his wrath, and obtain his favour; as in all Nations generally the Heathen did by their Idolatrous Sacrifices and Ceremonies, seek to please their gods, and divert their anger; and by such superstitious and heathenish ways, too many yet conceit they may do it with the true God, doing that to the Lord, which the Heathen use to do to their gods, contrary to the expresse Command of God, *Dent. 12. 30, 31.* Or else,

2. With *Israel* in latter times, after that being punished for their gross Idolatries, they were reformed from them. For then they looked to the works of their own hands, in another sense (which they in those former times, under any Reformation in their better Kings days, were apt also to do) they used to look to the Temple, and to cry, *The Temple of the Lord, the Temple of the Lord, the Temple of the Lord are these.* And to their Sacrifices, Oblations, Burnt-offerings, solemn Meetings, many Prayers, Sabbaths, and the like: And to hope for Deliverance from Sin and Judgments, upon such accounts as these, as in *Isa. 28. 14, 15.* and *66. 1, 3.* *Jer. 7. 4, 5, 6, &c.* *Rom. 9. 31, 32.* and *10. 1, 2, 3,* *Luke 18. 9, 11, 12.* And are there not many now that look either to things, as bad as the Idolatrous Sacrifices, and superstitious Groves and Altars of the *Gentiles*, and Gentilizing *Jews*; Some that look for help, pardon and deliverance from wrath, from the Pope and his Ministers, their Masses, Dirges, Pilgrimages, Invocation of Saints, and such like Fopperies! And by things too much of Kindred to them, where the Pope is rejected; as by their saying their Prayers, getting the Priests Absolution, observing Church-orders, &c. And those who

who are reformed yet more from those things, do they not come up too much to the zealous *Jews* and *Pharisees*, in looking to their Orders, Covenants, Zeal, Profession, Ordinances, Duties, and many the like things never Crucified for them, but to him who died for them; and into whose Name they were Baptized they look not, or look too little.

3. So also they who look to one another, but not to Jesus, who think this or that Religious man, or these or those good People shall help and succour them. Like the foolish Virgins who neglecting Christ, and the getting Oyl in their Vessels from him while they had opportunity, looked that the wise Virgins in their defects, should supply them, *Mat. 25. 8.* but their hope and expectation failed them, *verse 9.* To such it may be said, as old *Jacob* said to his Sons, when they were like to famish for want of Bread corn; *Why look ye one upon another? Behold, I have heard that there is Corn in Egypt, get ye up thither and buy, that ye may live and not die, Gen. 42. 1.* So may we say, Behold we have heard that there is Grace in Christ Jesus, there is Salvation in him, Redemption in him, Forgiveness of sins and Eternal life in him, all things that we need in him, &c. Let us arise therefore and go up to him, or look up to him, and *Buy of him Gold tried in the fire, that we may be enriched; and White Raiment, that we may be clothed, and our Nakedness may be covered, and our Shame may not appear.* If we look to other things, they will fail us, and be like those deceitful Brooks, whereof *Job* speaks, and like to his Brethren compared to them, *Job 6. 15, 16, 19, 20, 21. Streams which pass away, what time they wax warm they vanish, or are cut off, in the heat they are extinguished out of their place; the Troops of Teman looked, the Companies of Sheba waited for them, they were confounded be-*
cause

cause they had hoped, they came thither they were ashamed. Whereas Christ is the Fountain of living waters, and that Spring of Waters whose Waters fail not, Jer. 2. 13. John 4. 14. The remedy of Gods providing for, and commending to us, the sure Foundation of Gods Laying, on whom whosoever believeth, shall not be ashamed, Isa. 28. 16.

4. They also who trust in themselves that they are Christs, who trust in or look to their making mention of Christ, their Preaching or Prophecy in his Name, and having success therein, so as to do many wonderful works, and to have the Spirits subject to them; thinking thence to find safety and deliverance from their sins and sorrows, from wrath and judgment, but look not to the Son of man, so as to be healed of their sins by him. It's not any mans Acts about Christian Profession or Religion, but Christ himself delivered up of God for our Sins, raised again for our Justification, and Exalted and Glorified of him, and so that Grace in him, that is to be Eyed, Looked, and Depended on by us for all Grace and Blessing, yielding up to be Saved and Healed thereby, as in believably minded it worketh in us; and so, *He that looketh into the perfect Law of Liberty and continues therein, being not a forgetful hearer, but a doer of the work, shall be blessed in his doing, Jam. 1. 26.* But that continuing therein, minds me of another sort reproveable. Namely,

Fourthly, Those who having begun to look to him, continue not till in beholding his Glory with open face as in a Glass, they be changed into the same Image from Glory to Glory, as by the Spirit of the Lord; but look off from him again, going away from this glorious Glass of the Gospel, in which the beautiful Face of Christ, and its Comeliness, and Glory, for Escape and for De-
light

light is represented; and so forgetting *what manner of men they are*: And so, what need they have of being healed and changed, yea, and what manner of one he is too, and so are not healed and changed as they need. Whether it be that,

1. They turn with *Demas*, to embrace the present World; and looking upon the Beauty and Comeliness and pleasing Form of their Injoyments, Fellowships, Friendships, Riches, Pleasures, play therein the Adulterers and Adulteresses from Christ, and provoking his displeasure and judgment against themselves, they leave off to believe on, and follow him, *James 4. 4. 7. 1 John 2. 15, 16, 17.* Or,

2. With the *Galatians*, and others, they turn to beggarly Rudiments, thinking to make themselves perfect in the flesh, after they have begun in the Spirit, looking upon the fair shews which the delude does make in the flesh; and how great in flesh and fleshly Gloryings and Rejoycings of their Zeal, Devotions, Orders, or Attainments others are, with whose false Ways they are taken, and by which they are corrupted from the simplicity in Christ: Like the Adulterous Woman *Aholah*, and *Aholibab*, complained of in *Ezek. 23.* who were snared, and committed Adultery with the *Egyptians*, *Assyrians*, and *Chaldeans*, because of their greatness of Flesh, brave appearance in their Attire, and lusty Looks; their flesh like the flesh of *Asses*, and their issue like the issue of *Horses*, *vers. 14, 15, 20.* And like *Jerusalem*, who committed Whoredom with the *Egyptians*, great of flesh, when they saw them, *Ezek 16. 26. Gal. 3. 2, 3. and 6, 12.* Or,

3. As *Jerusalem* of old, in *Ezek. 16. 16, 17, 18* Looking upon themselves, and their own Beauty and Comeliness received from Christ, they grow proud and high-minded, and slight Christ, and the lowliness of the Do-

Strine of the Cross, and so of the Gospel, and say they are *Lords* themselves, Owners, Possessors, Self-sufficient, as full as Christ is, as good and able to live as He; or however, able to live without exercise of Faith in, and dependance on him, from which therefore they cease, and live upon their own Receipts, Conceits and imagined Perfection. And truly these are in a sad and dangerous state, puffed up Lucifer-like in themselves, and may easily fall, or rather are already fallen into the fault and condemnation of the Devil; and prove the greatest mischief to others, to seduce and draw them away from the Simplicity in Christ, to behold and dote on them, and to affect a likeness to them in like conceits of Self-sufficiency in themselves, and independency on Christ-crucified for Life and Salvation: Even as the evil Spirits, or the Serpent fallen into, and by Pride made it his design and business to Tempt and Draw man after him, by the like aspiring pride to effect equality with God; and so into the same fault and condemnation with himself. All these are here by this Doctrine of the Exaltation of Christ crucified, the Son of man Lifted up, Reproved, and we may be all warned that we be *not led away with their error, to fall with them from our own steadfastness*; even from Christ Jesus, and the Grace in him, and Doctrine of him, wherein our steadfastness lieth, 2 Pet. 3 17. But that we attend to grow in Grace, and in the Knowledge of him, even Christ Jesus, to whom be Glory, both now and for ever, Amen, Verse 18.

And truly, they that rightly view and discern how little Christ is Lifted up by men, even by those also who pretend to befriend him, and to be his Disciples and Worshipers; or that are called Christians after his Name, yea, his Servants and Ministers; and how great defects there are in their Lifting him up, who
think

think to lift up and exalt him ; and how few there are that look to him, or continue so to do, for healing may be filled with grief and sorrow of heart, both for that God and his *Grand Design*, and *great grace* is so much undervalued and abrogated, Christ to whom we are so much directed of God, and ingaged for the infinite fulness of grace, and of God in him, so slighted, disregarded and abused ; His *visage* so marred more then any mans, and his *forme* more then the Sons of men, as is said, *Iſa. 52. 14.* And so many men for want of knowledge of, and looking to him, perishing ; the cause, equity, and inevitableness of whole destruction may be seen also in this Decree and appointment of the Father, that the Son of man must be lifted up, that whosoever believeth on him might not perish, but have everlasting life ; as we shall in the next place take a little further view of.

C H A P. XXVIII.

Of the Cause and Reason, Equitableness and Inevitableness of Mens destruction, who shall be thereto adjudged of Christ ; and yet the Consolation that this Doctrine affords to Christ and his Members.

Use 7. **H**ere is also I say a Demonstration of the Reason and Cause, Justness and Equitableness, Certainty and Inavoidableness of Mens destruction, who shall be thereto adjudged by Christ : For,

I. As to the reason and cause of it, it appears hence to be, as originally and firstly their sin against God, provoking his wrath and anger against themselves, in their personal finings against his Law and Doctrine, or declar-

red will (as the original and first cause of the dying of the People in the Wilderness, to whom allusion is here made, was their being stung and bitten by the Serpents) but against those first and original causes of destruction there is a remedy prepared of God in Christ, and tendered in the Gospel, and the declarations of God and his goodness, leading to repentance, in, and through Christ; as there was a Remedy in the brazen Serpent for the People there. But as there the stung People then perished, because they refused (if any of them did so) to look to that Serpent. So the cause and reason here of Mens perishing, is their refusing to look to Christ and to God, in and through Christ, and so to the grace in him for help and healing, or their refusing to be healed thereby, through looking off from him to other things: This is now the great reason of Mens perishing; *the condemnation, that Light is come into the World, and men love darkness rather than light;* refusing the remedy, because they love their diseases, or love not the smart the remedy will put them to, in order to the curing them of their diseases; *because their deeds be evil, for every one that doth evil (that goeth on, and designs to do it) hateth the light; neither cometh to the light, least his deeds should be reprov'd,* Joh. 3. 19, 20. and so we find the Scriptures every where assert, that the cause of Mens destruction is their voluntary rejections of the remedy; as in *Psal. 81. 10, 11, 12, &c.* When God offered himself to Israel to be their God, bidding them *open their mouth wide,* and he would *fill it,* their refusing him, his advise and counsel, not hearing his voice, nor accepting him to be their helper, but preferring others before him, procured his leaving them to themselves and their Idols, and then what but misery and destruction could befall them? the like we see in *Prov. 1. 20, 24, 25.* Wisdom addresses her self

to all within, and without the City or Church of God, reprovng their love of their simplicity, scornfulness and folly, and sending her grace and spirit to them, but they generally will not answer her calls, and hear her counsels, nor regard the stretching forth of her hands to relieve, help or draw them in to her self; but put away all her counsels, and will none of her reproofs, and therefore destruction comes upon them; the like may be seen in Isa. 66. 3, 4. Jer. 7. 24, 25, 26. And the like we find our Saviour, and his Apostles say of the cause and reason of mens perishing, not to be any want of goodness or graciousness in God, or want of provision in Christ, or readiness in him to help them; but mens own wilfulness in refusing, and putting from them the grace and truth discovered of God, in and by Christ to them for their salvation; that they receive not the love of the truth, that they may be saved; but lie not the truth, but have pleasure in unrighteousness, 2. Thet. 2. 10, 11, 12. That they stop the ear, close or wink with the eye, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and be converted, and he should heal them, Mark. 13. 14, 15. Acts 28. 26, 27. Yea, the very Heathens, who had the least discoveries of God and his goodness and grace; that through Christ he exerciseth towards and among men, yet perish upon this account, that they withhold the truth in unrighteousness; that, when they know God they glorified him not as God, nor were thankful, but became vain in their imaginations, and their foolish hearts were darkned: that, they liked not to have God in their knowledge, and the like: Rom. 1. 18, 21, 28.

2. As to the equitableness and justness hereof; what more just, and equitable, then that men who will not be saved, should perish? that they who refuse the most excellent remedy, and compleat Medicine, and way of healing,

ing, which the most wise and gracious God in his most perfect understanding and height of love, and affection, hath devised and prepared for them, dye of their wounds, which through their own default and wickedness, they have brought upon themselves ; Yea, when God hath been at a great cost and charge to provide man a Saviour, and prepare them help, and shewed forth his great goodness therein for their happiness ; when He hath not spared his own Son, but delivered him (as made man, the Son of man) for our offences, and raised him again for our Justification, and therein, and thereby hath saved men from perishing in the first Death (into which they were fallen in, and through *Adam*) and therein cured that deadly wound given them at first by the Serpent, and hath glorified him, and filled him with his own infinite fulness of power, spirit, and all spiritual grace and blessing ; therein both impowering him, and appointing him to raise all men out of the first death (which he also will not fail to do) and also providing in him all things, by which he is furnished for calling and drawing them in to believe, and in believing on him, to preserve them from the second Death, and to make them to live for ever ; being furnished with authority and fitness to cure all such stings of the old Serpent, as might and would otherwise sting them to that second Death ; and all this without their knowledge, motion, or desire : Yea, and through him also, and by him making known to us what he hath done, and calling, and counselling us to come to him, and accept of his grace and salvation, in, and through him (through whom also we live, and move, and have our beings, and are made capable of hearing and coming at his call to him, in whom we are so compleatly provided, for that there is no defect or want of any thing needful for our salvation, and everlasting well-being.) yea, and that we might

might have both the greatest ground of assurance of finding help in him, and the greatest engagements upon all accounts to hearken to, and comply with his counsels, and yield our selves subject to his will and commandments, he hath set before men both his alſufficiency, (as being the Son of God, and God; and his having in him all the fulness of God) and also the greatness of the love both of the Father, in not sparing him, but giving him forth, and preparing him through so great sufferings to be our Saviour; and of the Son in sustaining them for our sakes, that there-through he might be so perfected for us; how should he not be provoked to great displeasure, and so to leave us to dye and perish of our wounds, if they, or any of us, after, and notwithstanding all this, refuse his calls, and will not submit to him to be saved, and be made happy for ever by him? What man of us, and especially what Prince or Nobleman, if he be at great cost and labour to prepare either a feast to entertain, or a Medicine to heal his poor neighbours, likely otherwise to perish through want, or diseases, could take it well, if after that they scorn his love, and make light of his provision? and yet such is the case of Mankind towards God, as the parables in *Matth. 22. 1, 14.* and *Luc. 14. 17, 24.* shew. And surely the offence is so much the greater, and the more inexcusable and unpardonable in us men, and lays open to the greater, and deserves the more severe punishment then any can be deserved from, or inflicted by the greatest or mightiest man, by how much God is greater than man, and more unengaged to us than man; and by how much his provision and love therein, and the tenders and profers thereof to men, exceed all that can be found in, or from men. So that God will certainly be *just* in his proceedings against men in his condemning them, and *will be justified* in the eyes and sight of all his Creatures, both
Angels

Angels and men (yea the condemned ones themselves) *when he is judged*, as is said, *Rom. 3. 4.* And there will be nothing found by men to plead for themselves, or condemn him, when he enters into Judgment with them; not so much for that his power and greatness will bear them down; as because of the exceeding great equity and righteousness, that will appear clearly and evidently in his proceedings. And if it be so equitable, that they who neglect or refuse to look to Gods salvation, perish; how much more will it be so for those, who beside their neglects, and rejections of this remedy themselves, and through so doing, either are unfaithful to God in his Design of mercy to men; while having some knowledge of it, vouchsafed to them, and command to help their Brethren therein, in setting forth, or lifting up this remedy to them, they neglect so to do; so as through their unfaithfulness, they occasion them thorow ignorance and misprisions, to erre and perish there-from, (surely its but just, if those Persons bloods also be required at their hands as is threatned, *Ezek. 3. 18.* and *33. 6, 8*) or (and much more still, if they also) oppose and set themselves against Christ, and the grace of God in him; and the testimony of God in the Gospel concerning him? Inasmuch as they are not only defective and injurious to their own souls, but also betray, or offer violence to the souls of others, defrauding them of, or driving them from their everlasting welfare and salvation; yea, and (as to the latter sort) *found fighters also against God, and his Grand Design.*

3. And their destruction must needs be inevitable and unavoidable, when it befalls them; for, if they only refuse, and neglect to look to Christ, that they may be saved by him; yet, how can they possibly escape destruction, there being *no other name given under Heaven, where-
by*

by they may be saved, but this of Christ the Son of man lifted up, as *Moses* lifted up the Serpent in the Wilderness! If there could have been deliverance from Death and wrath any other way, God would not have put his Son upon such abasement and sufferings, that we might be saved by him. And now if there be but one Medicine that will Cure a Disease, and if that be (when with much care and cost it is procured) rejected, how can that Person who rejects it, possibly escape dying of his Disease? Such is the case here; *Acts* 4. 11, 12. *Heb.* 2. 3. And they, in refusing the grace of God and Christ, provoke him to anger; how much more, if they be unfaithful to others, and hinder them of their good? And, how then can they escape destruction also from him, seeing He is so infinitely great in power, wisdom and counsel against them? A child of three years old may as well or better think to make its party good against the greatest Giant in the World; as the greatest and most powerful Man, or Company of men in the World may think to make his, or their party good against God; who can stand when He is angry, whose fury is poured forth like fire, and before whom the Rocks are thrown down; *Nah.* 1. 6. Thence the Prophet proposes to *Israel*, (what is good to be always proposed by us to our selves, when we be tempted to sin) Can thine hands be strong, or can thine heart indure in the day when I deal with thee? *Ezek.* 23. 14. And the Apostle proposes the like to the *Corinthians*, to perswade them to look singly to God in Christ, and not to provoke him to anger, by looking to other things, and committing Idolatry (which is a spiritual adultery with them against him). Do we provoke the Lord to jealousy? Are we stronger than He? *1 Cor.* 10. 22. Surely that's a great folly to engage so Great, Invincible, and Almighty a Power against our selves.

But

But how then can they prosper, and stand against him, and not be overthrown by him, and perish from his presence, who are Enemies and Adversaries to him, in his Grand Design ! If its his absolute Purpose and Decree, to the accomplishment whereof, He engages all his wisdom and counsel, power and greatness that the Son of man must be lifted up, how then can they but perish, who set themselves against him to keep or throw him down, either in his Person, or Truth, or Members ? Surely they must needs (and its but just, right and reasonable that they) perish in all their designs, purposes, and endeavours ; there being *no wisdom, understanding, or counsel against the Lord*, Prov. 21. 30. No fleeing from his Presence, *Psal. 139. 7, 8.* Nor standing against his Hand or Power : *None ever resisted or hardened themselves against him and prospered*, Job 9. 3, 4. All that rise up against Christ therefore, whether in Himself, his Truth, or People must inevitably and unavoidably be destroyed ; What got *Pharaoh* by opposing him, and persecuting his People, but destruction to himself, and all his Armies ? What got *Saul*, and *Haman*, and *Julian*, and all the Persecutors of Christ, and his People, but their own Ruine ? And so shall it be with all others, be they never so great, or prudent, or numerous, though *Jews* and *Gentiles* conspire against him ; yea, and though *the Kings of the Earth stand up, and the Rulers take counsel together*, they shall not prosper ; but *He will laugh them all to scorn, and have them all in derision ;* and when he speaks against them in his wrath, and vexes them in his hot displeasure, (as so he will speak to them, if they persist against him) *they shall perish before Him ;* *Psal. 2. 1, 2, 3, 4, 12. and 68. 1, 2.* No weapon formed against Him, or his Spouse, and People shall prosper, (because in them also He will be admired and glorified, *2 Thes. 1. 10*) *And every tongue that riseth up against them shall they also condemn ;* *Isa. 54. 17.* Whence, Use 8.

Use 8. This Doctrine also affords matter of comfort and consolation, that however men neglect and slight Christ; and the Devils, with their Instruments and Followers oppose Him; and how few soever they be that duely prize him, yet, He must and shall be lifted up. It's Gods Decree and Ordination, and it must take place: This, Christ comforted himself with the consideration of in *John* 6. 37. when he had said that the *Fewes* saw and believed not on him, He adds as a comfort to himself, his Disciples and Lovers. *All that which the Father giveth me shall come to me, and He that cometh to me, I will in no wise cast out.* It is in the neuter Gender, as to the former Branch; not *all they that*, but *all that which the Father giveth me*; we may understand it of all that glory, honour, fulness of grace, salvation, blessing, power, authority, &c. All this shall come to him in despite of Men and Devils, that set themselves against him, or any who carry unworthily towards him, not believing what (or though) they see what may commend him to them, and draw them and their hearts after him, as it is said in *Isa.* 53. 13, 14, 15. *Behold* (all ye that love the Lord *Jesus*, know and behold it for your comfort) *my Servant shall deal prudently* (or as the Margin hath it, *shall prosper*.) *He shall be exalted, and extolled, and be very high: He shall be both exalted of God, with his right hand, and extolled both by the Spirit of God, and by his Servants, the Holy-men; yea, and in due time of all Men, and be very high, exceeding high and glorious; As many were astonished at thee* (speaking to him) *his visage was so marred, &c.* so he shall sprinkle many Nations. The Kings shall shut their mouths at him, for that which hath not been told them shall they see, and that which they had not heard shall they consider. Whatsoever the Father giveth him shall come to him, nothing shall keep it back, or any part of it, who, or whatever opposes

it. And then *He* (that person, Man or Woman) *that cometh to him*, He will in no wise cast them out, which is a great encouragement also to any man to come to him.

Yea, here is a double encouragement: 1. That He shall have the height and greatness that God gives him: He shall and must be lifted up, and be made high. 2. That He being so high, and by consequent able to help, succour, satisfy, and save all that come to Him, He also is so good and merciful, that whosoever cometh to him for help, salvation, or satisfaction, he will in no wise refuse or cast him out, which may both comfort us in his behalf, and encourage us in our own to look to him, who-ever they be that look away from, or neglect and slight him: For, *He came not down from Heaven to do his own will, but the will of him that sent him; and this is the will of him that sent him, that of all that which the Father hath given him, he should lose nothing*, (nothing of all that honour, glory, Kingdom, &c.) *but should raise up again at the last day.* And this is the will of him that sent him, that every one that seeth the Son, and believeth on him, should have everlasting life, and he will raise him up at the last day, *John 6. 37, 38, 39, 40.* And these two Branches of his, will answer to those two Branches of his Assertion, in *vers. 37.* and [*that given him*] is distinct from (*him that seeth and believeth on him*) and the raising up of the one, distinct from the raising up of the other, as those words [*And this is the will of him that sent him*] in the beginning of *vers. 40.* implies; it being spoken of as a distinct business, and so we may say: As God gave him, in the nature of man, the Throne of Majesty in the Heavens, and a great and glorious Name here on Earth among men, notwithstanding all the folly and negligence of the Jews, that see and believed not: yea, and against all the oppositions, both of *Jews and Gentiles*, opposing Him, his Doctrine and Ser-

vants,

wants, and persecuting Him, and them to Death: so God
 lifted Him up to Heaven, both in his Personal Body, and
 as brought forth by his Church, in the knowledge and
 faith of Him, wherein he was taken up to the Throne of
 God, *Rev. 12. 5.* As also among men he was exalted,
 extolled, and made very high. But now by the Anti-
 christian Beast, and false Prophet, arisen and grown great
 in the World: He is darkned and diminished again as it
 were: The Beast hath the great Company of followers
 and worshippers, and is wondred after, and magnified by
 them, saying, *Who is able to make War with the Beast?* and,
Who is like the Beast? even that which appertains to the
 Lamb, the Lord Jesus, is attributed to him, see *Psal. 89.*
6, 8. And we may take up that complaint, which follows
 in that *Psalme*, vers. 38. *Thou hast cast off and abhorred, thou*
wast wrath with thy Anointed or Messiah, not as to his Per-
 son, but as to the appearance of his Name and Glory in
 the World, and as to his Members here, as his Name and
 Glory is upon them; and they by his permission and pro-
 vidence are rendred, as if they were objects of his wrath
 and abhorrency: *Thou hast made void the Covenant of thy*
Servants, (the Gospel-covenant at the present takes little
 place in the World) *thou hast profaned by casting down his*
Crown to the ground, &c. But now saith our Saviour,
This is the will of Him that sent me, that how ever low my
 Crown, Glory, or Repute seem to lye, I should not loose
 it, but raise it up again at the last day; and so He will:
when He arises, and lifts up Himself to judge the World,
 and to take to Himself his Great Power and Reign; *His*
Enemies shall be scattered; Antichrist, the Beast and false
 Prophet shall be discomfited and taken; *The Lamb shall*
overcome them: and then when they are overcome by him,
 He will thereby raise up his Name, Covenant, Throne,
 and Kingdom again in the eyes, views and hearts of the
 World,

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vants, and persecuting Him, and them to Death: so God lifted Him up to Heaven, both in his Personal Body, and as brought forth by his Church, in the knowledge and faith of Him, wherein he was taken up to the Throne of God, *Rev. 12. 5.* As also among men he was exalted, extolled, and made very high. But now by the Antichristian Beast, and false Prophet, arisen and grown great in the World: He is darkned and diminished again as it were: The Beast hath the great Company of followers and worshippers, and is wondred after, and magnified by them, saying, *Who is able to make War with the Beast?* and, *Who is like the Beast?* even that which appertains to the Lamb, the Lord *Jesus*, is attributed to him, see *Psal. 89. 6, 8.* And we may take up that complaint, which follows in that *Psalms*, vers. 38. *Thou hast cast off and abhorred, thou wast wroth with thy Anointed or Messiah*, not as to his Person, but as to the appearance of his Name and Glory in the World, and as to his Members here, as his Name and Glory is upon them; and they by his permission and providence are rendred, as if they were objects of his wrath and abhorrency: *Thou hast made void the Covenant of thy Servants*, (the Gospel-covenant at the present takes little place in the World) *thou hast prophaned by casting down his Crown to the ground, &c.* But now saith our Saviour, *This is the will of Him that sent me*, that how-ever low my Crown, Glory, or Repute seem to lye, I should not looke it, but raise it up again at the last day; and so He will: *when He arises*, and lifts up Himself to judge the World, and to take to Himself his Great Power and Reign; *His Enemies shall be scattered*: Antichrist, the Beast and false Prophet shall be discomfited and taken; *The Lamb shall overcome them*: and then when they are overcome by him, He will thereby raise up his Name, Covenant, Throne, and Kingdom again in the eyes, views and hearts of the

World, as it were, or into a more high and glorious form and appearance, then before they fell down, then before there was such an Apostacy and departure from him, even as the Persons and Bodies also of those who see and believe on Him, shall be raised into a better state and form then they were in, before they fell into the earth by death, then God will give him the Throne of his Father David, and he shall raise up the Tabernacle of David, that is fallen down, and he shall build it up, and shall reign over the house of Jacob for ever, then shall that be fulfilled, which is spoken of by the Prophet *Isaiah*, chap. 2. 11, 22. That the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone (even the Lord Jesus and God in him) shall be exalted in that day, for the day of the Lord of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low; and upon all the Cedars of Lebanon that are high and lifted up, (and so upon all that's high or pleasant to men, that now eclipses or darkens his glory, and robs him of his honour) and they shall all be cast down, and the Idols shall be utterly abolished, and the Lord (even Jesus) alone shall be exalted; and then great shall be his glory in Gods salvation, visibly and apparently in the World also: For, at that last day, he shall appear in glory, and all his Saints shall appear in glory with him; and then he shall be exalted, and extolled, and be very high indeed, not only in himself, but in his appearance in the World also, and in the eyes and hearts of all men: For, then all the Kings of the earth shall praise him (even such as now despise and persecute him) when they shall hear the words of his mouth; yea, they shall sing in the ways of the Lord, for great shall be his glory, *Psal.* 138. 4, 5. Yea, and then all the ends of the world shall remember, and turn to the Lord, and all the Kindreds of the Nations shall worship before him; for the Kingdom shall be (and is)

is) the Lords, and He the Governour (then most gloriously) among the Nations; all they that be set upon the earth shall eat and worship, and all they that go down to the dust shall bow before him (every one shall confess and give an account of himself to Him, see Isa. 45. 23. with Rom. 14. 10, 11, 12, and Philip. 2. 10, 11) and none can keep alive his own Soul; Psal. 22. 27, 28, 29. Yea, all Nations that he hath made shall come and worship before him, and shall glorify his Name, because He is great, and doth wondrous things, He (as all the fulness of the Godhead dwells in Him bodily) is God alone, Psal. 86. 9, 10. Yea, and all Flesh shall worship him, and bless his holy Name for ever and ever, Psal. 145. 21. Isa. 66. 23. Then shall those Prayers and Prophecies be accomplished, that we have in Psal. 67. 3, 4, 5, 6, 7. *Let all the People praise thee, O God; let all the People praise thee; O let the Nations be glad and rejoyce, (or sing for joy) for thou shalt judge the People righteously, and govern the Nations upon Earth; let the People praise thee, O God; yea, let all the People praise thee, then shall the Earth yield her increase, (for then shall all things be restored and made new; new Heavens and new Earth, in which shall dwell righteousness; Isa. 65. 17, 25. 2 Pet. 3. 13, 14. Rev. 21. 1, 5, 6) and God, even our God shall give us his blessing; God shall bless us, and all the ends of the Earth shall praise Him.* And then what our Lord directs his Disciples, and Children to pray for daily, shall be fully answered. *God's Name shall be so ballowed, and his Kingdom come, that his will shall be done on Earth, as it is in Heaven; as universally, perfectly, and perpetually: for, Sin and Satan, and all that are wicked, and love iniquity, and would not let it go, shall be thrust down into the Lake; and shall have no place either in Heaven or Earth: and those that believe on Christ, being saved from perishing therein, shall enjoy eternal life: The sinners shall be consumed*

*consumed out of the Earth, and the wicked shall be no more :
Bless thou the Lord, O my soul, praise ye the Lord, Psal.
104. 35.*

C H A P. XXIX.

A brief Discovery of the True and False Church, their distinct Manners and Priviledges. And the Conclusion of the whole Treatise, in a Brief Exhortation.

Use, 9. **H**ere also we may take a brief View of the True Church of God, who they be, and what their Priviledges. Many there be who greatly mistake that, as well as their Fathers did mistake the Christ, the Son of man, the Lord and Head of it; many cry up and lift up the Church instead of Christ, crying the Church, the Church, the holy Catholick Church, calling men as they think to it, when they totally mistake themselves and it; doing as those in *Isa. 48. 1, 2.* who *Swore by the Name of the Lord, and made mention of the God of Israel, but not in Truth nor in Righteousness, though they called themselves of the holy City (the holy Catholick Church) and stayed themselves on the God of Israel, the Lord of Hosts is his Name.* This that men usually magnifie as the Holy Church, is but the outward Court that is without the Temple, which the Beast and False prophet, the Antichrist or man of Sin sits in, and sets up their Image in, and which the Angel ordered the holy Man to *cast out and not to measure*, as being prophane, and no sufficient mark, by which to know who is Holy and Accepted of God; it being given unto the Gentiles, even to those that are Uncircumcised in heart and

and life, boasting in, and knowing themselves by, and after their flesh and fleshly Priviledges: As their Birth, Breeding, Riches, Learning, Places, Offices, and the like, and walking in, and after the Flesh, performing and rejoycing in a carnal fleshly Worship, Religion, Zeal, Devotion; and upon such accounts *trampling under foot the holy City*, which they say they are of, but Know, Own, or Love it not; but do hate and Persecute it, even the true holy Catholick Church indeed, because it hath not, nor approves and applauds, but re-proves and faults such carnal rejoycings and confidences, as Adulteries and Treacheries against her Lord, even the Lord Jesus. That which they cry up in stead of it, is the *Whore that sits upon the many Waters*, or multitudes mounted stately upon the Beasts back, tiding him and upheld by him, even by the Imperial power of the World, Dressing her self partly with Christs Jewels, his Scriptures and Ordinances, mingled with, and marred by her Adulterous additions, her Inventions, Orders, and Impositions in Doctrine and Worship; even the Church or Court of *Rome*, and her Daughters that exercise her, or a like power; which is so far from being the holy Church, that it is indeed a Nest and Cage of all unclean and impure Birds; as is too evidently seen in the Lives and Practices of those that are of them, too generally from the Pope to the Apparitor, every where. But leaving that filthy Whore with all her Members, drunk with the Blood of the Saints and of the Martyrs of Jesus, the filthy Sink of sin and wickedness both Mother and Daughters, we may note here: That the true Church is indeed those, and all those who through the Lifting up of the Son of man do believe on him, obeying and following him and his holy Doctrine. All that in their hearts perceiving his Excellency and Goodness, do love and

and cleave to him, receive his Commandments, and keep them, being Ruled and Governed by him, and living in dependance on him : These as united in, and by one Spirit in and with him, and so among themselves, and one to another in the Faith and Love of him, and love of one another for his sake, are his holy Church, his Body, all of them together, and Members of him in particular, *1 Cor. 12. 12, 27. Rom. 12. 5.* And these need not to (nor desire to) Lift up, Preach and commend themselves as the Whore, the false Church, and her Members do. But they make it their business to lift up their Head and Husband, the Son of man, in whom they think themselves lifted up sufficiently. This Church knowing her self to be his Body, his Members, his Beloved, she judgeth that she hath enough in knowing his Worth, Height, Glory, Excellency, Power and Authority; and that is the thing that She looks after, yea, looks upon and admires, and cannot but talk and boast of to others. She desires nothing but his Love and Fellowship, to be admitted into the Knowledge of, and Acquaintance with him, and through him to have Access to, and Acceptance with his Father, who is through him her Father also; and that she may Honour and Serve him, and bring forth Children to him. Let him have the Glory, the Power, the Riches, the Wisdom, the Strength, the Honour and Blessing; yea, though she be Despised, Dishonoured, Impoverished, and made conformable to him in her Use and Intertainment in the World, she is well contented therewith for his sake. She leans not upon the Power, Riches and Authority of Princes, and of the Nobles of the Earth; though if God perswades any of their hearts to Favour her, she takes it out of his Hands with thankfulness. She relies not upon the multitude of her Members, the great and profound

sonnd Learning of her Doctors, the high Degrees, Dignities and Eminencies of her Officers and Ministers in the World, her great Revenues, Possessions, and Riches among men: These are the things the Whore loves, looks after, and leans upon, and hath her glorying and confidence in. But the true Spouse of Christ leans upon his Shoulders, Looks to, Magnifies and Loves, Lives to, and Believes on him for all Peace, inward and outward Protection, Safety, Blessing and Satisfaction. She makes it not her business then to serve this World, or the great men thereof to humour, observe, comply with and complement them, and receive their Impositions in Faith and Worship, though according to her Lords directions, she *Submits to every Ordinance of man for his sake, whether to the King as Supreme, or to the Governours as sent by him.* And meddles not with Seising on their Crowns and Kingdoms, raises not up Wars and Commotions against them, contests not, nor strives with them for worldly Greatness, Honour and Riches, thence Murthering or Trampling upon them, or stirring up Rebellions against them. It's the Whore and her Daughters, and such as drink of her Cup, that practice such things: But she Prays for them, and gives them all due Reverence, Honour and Subjection, as her Lord commands her. It's her great business to please her Lord, receive and keep his Sayings, conform her self to his Will and Orders, seek his Favour, Protection and Countenance; for she depends on him for all things, both for this life, and for that which is to come; and therefore matters not nor fears to displease the greatest Persons, and expose themselves to their Frowns and Persecutions for his sake, so She and her Members may please him her Head and Husband, and keep in with him, and keep him with them.

them. *Such is the Way, Heart, and Carriage of them that believe not on men, nor trust to themselves, their own Power, Policy, Riches or Multitude, but believe on the Son of man, as knowing and believing that he though the Son of man, is able and faithful to maintain them, and make them happy.*

And then for her and their Priviledges, they are such as they have in, and by their believing in him, and depending upon him: That is, they are and shall be saved, and have Eternal life with him in his Kingdom; and these Priviledges do very well content her, and every Part and Member of her, as led by his Spirit in her. Though he do not keep them from being Tempted of Satan and his Instruments, or from being Hated, Opposed, Oppressed, and Persecuted of men; yea, Fought against and Murdred sometimes by the Beast, the Whore or False prophet, and their Members and Admirers, the Limbs of Antichrist, because he sees it may be profitable for them, and he knows how to turn it to good to them, and to his own praise in their Salvation, and increase of Glory; yet she is there with well contented, having the assured hope, and certain promise and ingagement of her Husband, to preserve her in his Grace and Favour, and to keep her from perishing from the way to his Kingdom. She is willing that Satan may be permitted to tempt her as her Head and Husband sees good, so he do but step in between him and her, and secure her from being defiled or injured by him. She is willing to be Mocked, Scoffed, Buffeted, Reproached, parted from Death in her Members with, and for him, so he may be the more Honoured there-through, and she may still Live in, and with him. She is willing to take part with him in the Tossings, and Troubles

in the way for his sake, having confidence, that he will preserve her from fainting and perishing in the end; and that he will see and set her safe at last in rest with himself, in the Injoyments and Embracements of his Love, in his Fathers Kingdom. It is not this Worlds Wealth, Riches, Honours, Ornaments, Scarlet Gowns, Lawn Sleeves, Mitres, Scepters, Crowns, Applause, and such like Carnal and Perishing things; not to have stately Palaces, full and fat Livings and Benefices, the Salutations and Complements of the Rich and Potent in their Meetings, and uppermost Seats in Conventions, and the like. In a word, it is not the Ease, Safety, Grandeur, Favour of this World, or the Wise and Great ones of it that she looks for her priviledges in. No, no, they are the Whore and her Daughters, and Members, that look for such fine things, and contend for such like Priviledges and Respects, and by that they may in part be known not to be Christs true Spouse, nor to have their dependance on him, but other things. His true Church are those that believe in him, and look after and rejoyce in his Salvation, that they may be upheld and kept in his Service, that they perish not there-from, and that they may be saved from every evil thing, and obtain Eternal life; the knowledg of the true God the Father, and Himself, and the everlasting Injoyment of their Fellowship and Favour, in his everlasting Kingdom. And these are priviledges which the Whore, it may be, sometime talks of, but in heart seeks not, nor rejoyces in; But they are such as far exceed all the priviledges, and greatest Advantages that can, any other way then in believing on the Son of man, be enjoyed by men, or then are enjoyed by any other beside them. Nbr (do they that are Members of this holy Church, and this true Spouse,

envy the enjoyment of those priviledges by any, nor strive to keep them by themselves or get them from one another, as the Whore and her Daughters, and Members do envy their Honours, Places, Ornaments, Fame for Learning, rich Livings, and the like, seeking to get or keep them from one another: Nor call others to behold their Parts, Gifts, Excellencies, as the Whore or whorish Members do: But they desire all should have, and injoy the Favour of the Lord in Union with them, and partake of their Priviledges in joyning with them, in Honouring and Serving him, calling all to him, and not to themselves, but as in coming to him, they become one in heart, way and design of Glorifying him, and injoying safety and life Eternal with them. Thence the *Spirit and the Bride say come*, they gather to the Lord, and desire the Lords coming to, and company with them, which the Whore, and her Bawds, and Panders, care not for thinking of, they had rather have his Room then his Company; to have his Place, Honour, Worship and Respect, then to have his Spiritual or Glorious presence with them, because they know themselves guilty of disloyalty towards him, and love their present carnal Injoyments, which they know his coming and company would part them from. Whereas his true Spouse believing on him, know his presence will be the compleat deliverance of them from all danger, and possibility of perishing; and the perfect possessing them of himself, and of that Eternal life that is in him. Such the true Church its Manners and Priviledges.

U/s *at length* (that at length we may come to a Conclusion) By all that hath been said, we may be, and let us be provoked and stirred up to admire, Love, Laud and

and Magnifie the Lord, even the God and Father of our Lord Jesus Christ, and his great Love and Grace that hath devised, found out, made, set forth and discovered such an Object as this, to be looked to by us; and therein such a way of Salvation, and Life Eternal for us: That hath chosen out of the People the Son of man, one of us as it were as to his Humanity, and united that to, and filled it with the Deity, and its infinite Virtues and perfections, that he hath magnified his blessed Son, and that through so great Sufferings and Abasement, to so high Dignity and Glory, in the Nature of man for us; and so lifted him up also in the discoveries of him by his Spirit, in the Gospel to us, even to us such sorry and miserable Creatures (so fallen and rendred so unprofitable, that we neither could or can be of any advantage or profit to him) that so in his being lifted up before us, and looked to by us, we might be healed of all our spiritual Diseases and Maladies; delivered from all the stings of the old fiery Serpent the Devil and Satan, the venome and poyson of it, and the pain and destruction brought into, and upon us by it; the sin and guilt thence derived, the infirmities, death, grave, hell, that it brought upon us. Yea, and from all the several stings of the said Serpent and his Angels and Instruments, whether by inward Temptations and their Prevalencies, or outward sufferings and afflictions; keeping us alive, that we may not die of them: Yea, so expelling the venome and poyson of them, and infusing Virtue and Vigour into us, that we may be safe and sound from them, and live in a perfect life, and walk in a perfect way, and serve and honour him. This Grace may be somewhat Illustrated by Gods dealings of old with *Israel*, they were in a sore and heavy Bondage in *Egypt*; God beheld it,

it, came down and with various Wonders, wrought deliverance for them, so as he brought them all out thence, not one of them being left behind; and then also he became their Perfect, Allsufficient, Merciful and Faithful Leader and Bringer in, in their following after him, into the Land of *Canaan*. Even so God seeing us mankind, all in great misery and destruction, under the Power and Tyranny of the Devil, and the first Death and Judgment which we fell into, in and through *Adam*, came down in the person of the Son, and by more wonderful ways of bearing the Judgment and Curse of the Law for us, tasting Death for every man, and giving himself a Ransome for all men, hath bought all men from under that misery; the *Free gift being to all men through his Righteousness, to Justification of Life*, Rom. 5.18. So as to justifiethem from that fault and condemnation, so as they live now under the patience of God, and merciful Lordship of Christ as Lord of all, through his said Death and Sufferings; who also offers to all men in the Gospel, a free Justification of them from all their forepast sins, in yielding themselves up to his Government, so as they may live in his Sight. Yea, and now the same Christ that died for all and every one, and hath so Ransomed us, is become the *Leader and Captain of our Salvation*, calling all men to look to, and follow him, *Isa. 55. 4. Heb. 2. 10. with Psal. 50. 1. Prov. 1. 20, 23. Isa. 45. 22.* And he will save them in so doing, and every way secure them from perishing, and bring them into the possession of an Heavenly *Canaan*, an everlasting and glorious Kingdom. For which Guidance and Conduct of us thereto, he is every way perfected and most gloriously Accomplished with Power, Authority, Strength, Wisdom, Riches for Supply

ply of all Wants, and is infinitely Merciful and Gracious, Compassionate, and Faithful, and *will not fail or be discouraged*, but will bring every faithful Follower of him, or Believer on him to the Injoyment of his Kingdom. Indeed, as there God having saved his People out of *Egypt*, afterward destroyed those that believed not (which also for our Admonition, the Apostle *Jude* would have us to remember, *though we have once known it*) but that was not through any defect, or want of Power, Pity, or Faithfulness in God toward them, but through their unbelief, not depending on him, obeying and Following him, but stubbornly rebelling against him, and provoking him to anger with their Disobediences towards, and withdrawals from him. So also here, though all men be Ransomed by Christ from perishing in the first Death and Condemnation, that namely which passed upon all men in *Adam*, before any man was Born to him; yet there will many perish in the second Judgment, that which shall be by Christ after all are Dead and Raised again: In the second Death, but that proceeds not neither from want of Power or Pity, Fulness or Faithfulness in Christ, but from the want of their Compliance with his Calls and Counsels to believe on, and Obey him, as the Scripture every where declares, as was Noted before in *Use 7*. It's most sure that every one that will hearken to his Voice, and Believing on him, Follow him, shall have Eternal Life. Yea, and though many Sins and Failings may be found with us; in our Hearing and Following him, as well as many sticks and Hang-backs before our first yielding to him, to be Followers of him (as were also found in *Israel*) *Exod. 5. and 14.*

Yet

Yet, (as there were many Sacrifices, and a Priesthood appointed to make atonement for their offences, so as they were kept still in Gods favour, and under his conduct, to the Land of Promise, not stubbornly and persistingly rebelling against him ; so here also) we have a far better Priest and Sacrifice, greater, fuller, and faithfuller, and of an eternal vertue and continuance, to keep the Followers after Him, from perishing from Gods favour, and for bringing them to the injoyment of eternal glory : so that we may well say ; *Herein is manifested the love of God to us, in that He sent his only begotten Son into the world, that we might live through him : Herein is love, not that we loved God, but He loved us, and sent his Son to be the propitiation for our sins ;* 1 Joh. 4. 9, 10. Yea, we may well cry out with admiration and thankfulness ; *Lord, what is man, that thou art mindful of him, and the Son of man, that thou hast so visited him, &c.* Heb. 2. 6, 7. Yea, surely in the mindfulness and consideration of this his so rich and wonderful love and mercy, which led him to this (as the next verse saith, *God so loved the World, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life*) we may well give up our selves unto him ; and say, *Truly we are thy Servants, we are thy Servants, the Sons of thy Handmaid, thy perpetual Servants, Thou hast loosed our bonds, offering up our Bodies a living Sacrifice, holy and acceptable to him, which is our reasonable service of him ;* Psal. 116. 16. Rom. 12. 1. Yea, how doth it become us to accept this his grace with all acceptation, and for ever to laud and magnify Him ; *To enter his Gates with thanksgiving, his Courts with praises, being thankful to him, and blessing his Name : Lauding and praising him, that He hath passed such a Decree as this ; that, as Moses lifted up the Serpent in the Wilderness, so must*

Gods Grand Design.

must the Son of man be lifted up, that whosoever believeth on him might not perish, but have everlasting life? And as the Son himself, our Lord, the Son of man hath published, and will publish the Decree, saying, I will proclaim the Decree, The Lord hath said unto me, thou art my Son, this day have I begotten thee; ask of me and I will give thee the Heavens for thine inheritance, and the utmost ends of the Earth for thy possession; thou shalt rule them with an Iron Rod, &c. So let us make it our rejoycing, and the business we mind, to proclaim the same to all, calling upb all to hear it, and be glad of it; to imbrace and submit to it, for ever blessing him, and calling upon all Creatures to bless him with us, who hath so Decreed for us, and is so Decreed of for us. Let us lift up our voice and sing, for the Majesty of the Lord, and cry aloud from the Sea, glorifying the Lord, though in the fires of afflictions and sufferings; even the Name of the Lord God of Israel, (the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all grace, comfort, and consolation) from the Iles of the Sea; Yea, let us make a joyfull noise to the Lord, all the earth, serving the Lord with gladness, and coming into his Presence with a Song. Giving thanks unto him, because he is good, his mercy (prepared for us, and given to us in Christ Jesus) everlasting, and his truth enduring from generation to generation. Calling upon all to take notice of his goodness herein unto all, and to praise and laud, and bless him with us: Yea, and upon all Creatures too, as in Psal. 148. especially the Saints and holy ones, who believing on him have title to, and interest in his promises of salvation and life everlasting. Yea, let us praise him every where, and in all things, chiefly in his Sanctuary, or Holy Place, and Holy Ordinances; looking diligently unto Jesus, that we fail not of the grace
M m m given

Given us in him, through any of the politick workings of Sin, the World, and Satan, to that purpose against us; but that we may be accounted worthy of it to life everlasting. To whom be Glory and Dominion, Honour and Praise, now, and in all Ages, throughout all Places of his Dominions, even for ever and ever, Amen. And *Oh that my Soul may bless the Lord at all times, and all that is within me may bless his holy Name, and let every thing that hath life and breath praise Him, till we all come to sing everlasting Hallelujahs in his glorious Kingdom, Amen, and Amen.*

28 SEGO

Laud Deo, & Christo sed in Eternum, &c.

Because he is good, his mercy (prepared for us, and given to us in Christ Jesus) everlasting, and his truth continuing from Generation to Generation. Calling upon all to take notice of his goodness herein unto all, and to praise and laud, and bless him with us: Yea, and upon all Creatures too, as in Psal. 148. especially the Saints and holy ones, who believing on him have title to, and interest in his promises of salvation, and life everlasting. Yea, let us praise him every where, and in all things, chiefly in his Sanctuaries, or Holy Places, and Holy Ordinances: looking diligently unto Jesus, that we fall not out of the grace

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CHAP.



The Errata.

Readers, my great distance from the Press, have occasioned too great a Flood of Mistakes in the Impression. It's my grief that it is so, but I can no other ways help it now (except in those Copies which I send abroad with my own hand) than to give thee an account of them, and direct thee how to amend them. The most weighty of them are as here followeth

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